A MORAL DISCOURSE OF THE POWER OF INTEREST.

By *DAVID ABERCROMBY*, M.D. and Fellow of the Colledge of Physicians in *Amsterdam*.

The Second Edition.

LONDON:
Printed, for *Dorman Newman*, at the King's-Arms in the *Poultry*, 1691.

3067:86

TO

The Honourable,

ROBERT BOYLE, Esq.

SIR,

SInce most Men act by Interest, as I do here endeavour to shew, it may be in all likelihood supposed, that in Dedicating this Book to you, I am my self guilty of the very same thing I reproach in every

Article to others: Which indeed I cannot flatly deny, if Intereſt oblige us, as undoubtedly it does, to be grateful to ſuch as we are moſt, or rather, only indebted to. But beſides this *particular Reaſon* relating to my *private duty* to you, I was up. on another account reſolved at laſt to prefix your Name before theſe Papers, becauſe the World eaſily allowing you to act always by a generous Principle, and not by *Intereſt*, it cannot be thought that I intend to give Sentence againſt

againſt you, when I condemn the generality of Mankind; and tho I ſeem to ſay ſomewhere, That the Publick Good is the advantage you propoſe to your ſelf in all your Learned and Excellent Writings, yet this being a thing in it ſelf highly commendable, you have no reaſon to think your ſelf *wrong'd* by ſuch an unuſual reproach, ſince 'tis by purſuing eagerly this very kind of Intereſt that you are deſervedly ſtyl'd every where, and particularly abroad, *Philoſophus Britannicus*,

tannicus, the *Engliſh Philoſopher*; which Title, ſo glorious to your Self, to your Countrey, and to your Noble Family, that you may in all Health and Proſperity long enjoy, is the hearty wiſh,

SIR,

Of your Affectionate

Friend and Servant,

DAVID ABERCROMBY.

THE AUTHOR TO THE READER.

Courteous Reader,

IF *an imperfect Knowledge of the probable Cauſes of Natural things was thought of old ſufficient to make a man happy,* Fœlix qui potuit rerum cognoſcere cauſas; *I am of Opinion, that this Treatiſe may prove of ſome uſe to thee upon the ſame account, becauſe it diſcovers, in a not unpleaſant Variety of very obſervable* Par-

Particulars, the undoubted Cauſe of all the Tranſactions of the Politick World, Almighty Intereſt; *to whoſe powerful influence over Mankind, as I aſcribe not only the odd and irregular Practices of ſome, but likewiſe the unaccountable Speculations of others; ſo I endeavour to ſhew, in almoſt every* Article, *that men generally behaving themſelves as if they were all downright Hypocrites, both think, ſay, and do things for Reaſons they will not own, and which I undertake to lay open in the following Diſcourſe, with this peculiar Advantage, from the very Subject it ſelf, That whatſoever may be ſaid of the Method I have made choice of, I can hardly be accuſed of a flat Untruth upon the whole matter.*

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I Know not, if what Aſtronomers ſay, be a real Truth, or a meer groundleſs ſuppoſition, That a Superiour Heaven, they call *Primum Mobile*, turneth round the world with

it ſelf by its rapid motion all th' other inferiour Orbs; but ſure I am there is ſome ſuch thing as a *Primum Mobile* here below, that over-ruleth the very *Microcoſm* it ſelf, that untoward and unweildy Animal call'd Man. This I fancy you will eaſily agree to, if you do but allow, with the generality of Philoſophers, nothing to be put in motion but by ſome other thing of a diſtinct nature from it ſelf: for though this receiv'd principle be ingeniouſly contradicted by a late Author, I am ſtill inclin'd to believe it no untruth, by an infinite number of obvious and unanſwerable inſtances, clearing all our doubts about this old Maxim, *quicquid movetur, ab alio movetur*, that every thing actually moved, owes its motion to ſome forreign impreſſion. Thus when a Stone falls downwards, I conceive it to be preſs'd towards the Earth by the weight of the *Atmoſphere*; or as others will tell you more obſcurely, by the magnetical attraction of the Center of the Univerſe: When the

the ſame heavy body is toſs'd upwards, it is natural to us to think with the *Ariſtotelians*, of an impreſs'd Quality, or of a certain Impulſe help'd forward by the liquid ambient, till the greater preſſure of the incumbent air return it home again to the Earth, from whence it came; and if this be apparently true in a rectiline motion, we need not ſcruple to judge after the ſame manner of a circular one, or of a body turning round ſome Center or other: for I am not as yet thoroughly reconcil'd to the Opinion of thoſe who will have the Sun, Moon, and other Planets to turn round the world without the help of an *Ariſtotelian Intelligence*. But we need not climb ſo high, to make new diſcoveries of ſo probable a Truth: Does a Ship ſail without a good gale? Does the Earth produce its fruits unmanur'd and untill'd? Can the powers of our Soul move themſelves without a previous impreſſion from the Object? Fire indeed, and Water too aſcend ſome-

times up into the air, but by the ſtrong preſſure of heavier bodies that thruſt them upwards: and may not I be allowed to ſay, that if God himſelf were mutable, he could not be wrought upon but by a Being diſtinct from himſelf? So true, one would think this hitherto uncontroverted Maxim to be, though it appear doubtful to a great man of this Age.

My Lord Stares *his new principles.*

ARTICLE II.

1. *Man never moved but by ſomething without himſelf.* 2. *The Deſign of this Treatiſe.* 3. *Who are not like to be very much pleas'd with it.*

But whether he be in the right or not, 'tis not very material to my purpoſe: for whatever may be the true cauſe of motion in the great World; yea, though I allowed, that ſome things without us are mov'd by themſelves, and by no Being diſtinct from

from themſelves, I ſhall preſume to be poſitive for once, contrary to the natural diſpoſition of my own temper, in aſſerting, that Man never moves himſelf, unleſs firſt mov'd by ſomething that is without him, and which he endeavours to reach by all the different actions of his life: What this is, what impreſſions it makes upon mankind, and by what means it attains the deſign'd end, are the very things I intend to clear in the following Diſcourſe, which upon this account may prove not altogether uſeleſs, though it may not pleaſe very much that kind of men we call Pretenders to Vertue and Morality, or more plainly, down-right Hypocrites, who would not have us to pry into their thoughts, nor diſcover the ſecret Spring of all their actions, that being judg'd to act by higher motives than really they do, they may continue to themſelves that eſteem they have acquired in the world, by a ſhew of what they were never really poſſeſs'd of.

ARTICLE III.

1. *General Pretences of moſt men in their undertakings.* 2. *What particularly influences moſt mens actions.* 3. *Who act by temper, and not by principle.*

Such as intend to cheat thus the duller world for their own ends, are ſure never to do it bare-fac'd, and without the common vizard of Vertue and Religion, or of meer zeal and concernedneſs for the common good. But whatever their pretences may appear to be, we ſhall find by daily experience the Scripture to be true, that all, or moſt men, *omnes quærunt quæ ſua ſunt*, propoſe to themſelves in all their proceedings ſtill ſome temporal intereſt or other, as their laſt end, without any further direction of their intentions towards their only dread Soveraign, and Almighty Maker. Yet that it may not be ſaid, that I intend to libel mankind, and

and baniſh all real Vertue out of the world, I do ſincerely acknowledge, that ſome do act by principles, and not by temper, nor temporal intereſt, as thoſe do who give willingly alms for mens ſake, and ſeldom or never for God's ſake, that is never in private, but always in publick, or on publick accounts, for the increaſe of their Name and Reputation among men; being contented with *Cicero*'s wiſh'd for reward of a preſent and popular applauſe while they are alive, *ut vivi perfruantur gloriolâ ſuâ*, not minding what they might have expected without this hereafter in another Scene of affairs, in caſe they believe any thing beyond this life, as I have reaſon to be afraid they really do not, becauſe of their being reſolv'd to be great and happy here at any rate.

ARTICLE IV.

1. *True Vertue hard to be known, and why.* 2. *The dangerous condition of Tradeſmen.* 3. *The true Notion of a Gentleman.*

I doubt not but that there is ſuch a thing in the World as Religion, yea, and true religious men too of all Chriſtian Religions; yet beſides that, they are ſo hard to be known, that the greateſt Readers of mankind miſtaking ſometimes their man, take ſuch to be undoubted Saints, who are no better than Dunghills covered with Snow, or finely painted Tombs, the number is ſo inconſiderable, that true Vertue has always been the rareſt thing in the world, as Vice the commoneſt; which I can aſcribe to nothing elſe but to the Almighty Power of temporal intereſt ſo abſolutely ruling over mens minds, that few or none are either willing or able to reſiſt it. To be ſomewhat more particular

ticular upon the matter, 'tis a harder fate than one would think to be bred a Tradeſman, becauſe 'tis a great temptation to him who muſt live by trading, if not a ſort of indiſpenſible neceſſity to purſue his Intereſt, right or wrong, to the ruine of his Soul and Conſcience. The *Caſuiſts* and Divines may ſet what Rates they pleaſe upon his Goods, and declare what Gain is reaſonable and lawful, and what is by the Law of God and right Reaſon forbid, notwithſtanding all their preſcriptions, the Dealer will ſtill think all Fiſh that comes into the Net, and that whatever he can get, he may lawfully take, were it ſix times the value of what he diſpoſeth of. 'Tis upon this account, that, as *Cicero*, if I miſremember not, ſays ſomewhere, No Tradeſmen are allowed to be Gentlemen, *quia nihil proficiunt, niſi mentiuntur*, becauſe they can hardly become rich without cheating and lying, which true Gentlemen ſhould not do, though too many among us, pretending to this Qua-

Quality, are as guilty of both as the meaneſt Tradeſmen. We are abhorr'd by the *Turks* upon this very Head, more than upon the account of our Religion, which many of them have a reſpect for, as aiming at nothing more than good manners and holineſs of life. 'Tis a common word among them, That they are neither Cheats in their dealings, nor perfidious, nor Lyars, as the *Infidels*, meaning the Chriſtians; though they themſelves are of late generally as guilty of thoſe Crimes as we are; and no wonder, ſince they have not the ſame advantages that we have to rid our ſelves of the Tyranny and Slavery of ſelf-intereſt, which yet we endeavour to clear our ſelves of before men, by a thouſand proteſtations of our juſt and fair dealings, being aſham'd to be thought concern'd for our ſelves in what we pretend to do meerly for others. This is the Vizard we put on in all our ſpecious pretences to Honeſty and Juſtice, leſt we are at laſt diſcovered to be what we really

really are, and will by no means own. By how many horrible and repeated Oaths will not ſometimes a greedy Tradeſman endeavour to perſwade a credulous Cuſtomer, that he uſes him kindly, when at the ſame time his deſign is Extortion, and an unreaſonable Gain.

ARTICLE V.

1. *The Tradeſman's Apology.* 2. *Uſury generally practis'd without ſcruple.* 3. *Simony what, and how eluded.*

I know 'tis generally anſwer'd by the trading Tribe, That what they loſe by one, they muſt get by another; That what they loſe by Truſt, they muſt get by the ready penny; That conſidering how many, and how different hazards they run, they are not ſo injuſt as one would think in their dealings. So ſtrong are the Arguments drawn from Intereſt, that they can perſwade a man into the belief of his being innocent and guilt-

guiltless, when he commits the horriblest of Crimes; as that he may take, without scruple, from me what is really mine, to make up the losses he has suffered through other mens either misbehaviour or misfortune; or that Usury, so much condemn'd by the moral part of mankind, and by the Gospel it self, is now no more a sin, because, forsooth, of what men call *damnum emergens*, and *lucrum cessans*, of the damage we are thought to be exposed to, by lending our money, or upon the account of missing in the mean time of a seasonable opportunity of improving it; which two things, since they may always be pretended to, there can be no such thing in the world as a sinful Usury, though the Gospel tells us in plain terms, *date mutuum, nihil inde sperantes*; lend your money without the very hopes of recovering any thing thereby more than your principal: So far it is from allowing in any case of tyrannical Extortions and injust Exactions: But by the deep reach

reach of a preying Intereſt, we underſtand now better things, ſince contrary to the written Word, Uſurers muſt be reckon'd as honeſt men as any whoſoever, leſt we condemn the generality of Traders and Dealers either in Goods or Money.

Simony, that is the ſelling of the Spiritual for the Temporal; as a good Eccleſiaſtical Benefice for Gold or Silver, was always reputed a grievous ſin; but becauſe this Doctrine became troubleſome to the rich Biſhops, Abbots and Prebends of *France*, and other Popiſh Countries, who having at their diſpoſal ſeveral fat Benefices were ſtrongly tempted to beſtow them upon the moſt deſerving; that is, in their opinion, upon ſuch as could give moſt money for them, they are fallen luckily upon a trick to clear all their Scruples about this Subject, and it is this, That they are not to contract in expreſs terms with the party, nor to give their Bond for ſuch a ſum of Money payable at their being inſtall'd in the

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Spiritual Employment they are in purſuit of; They ſhall only be at the trouble to let him they deal withal underſtand their preſent diſpoſition to a grateful return for the favour he promiſeth to do them *gratis*, though in the mean time he be very ſure of his reward, or rather price, and do expect it no leſs than if they were tyed up to the payment by all the ſtricteſt Forms of Law and Cuſtom. Now all is well again, and we may by this eaſie method ſhun all kind of Simony, ſell and buy Eccleſiaſtical Benefices, as we do other Goods, to the deceiving of men indeed, but not of an All-ſeeing God, who will both judge and puniſh our wicked intentions with the ſame rigour he chaſtiſeth our real deeds.

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ARTICLE VI.

1. *The obligation of reſtoring other mens Goods, and good Name not minded.* 2. *The ſureſt ſign of Reprobation.* 3. *The* Caſuiſts *immoral advice to rich men.*

The Obligation incumbent upon all Mankind, to return other mens Goods, and good Name, if wrongfully taken from them, is ſo indiſpenſibly neceſſary, that the ſin can never be remitted without an equal compenſation made for the damage done; *non remittitur peccatum, niſi reſtituatur ablatum:* But this Duty is ſo ſeldom perform'd, that 'tis eaſie to ſee what God moſt men ſerve, and not very often diſcours'd of neither from the Pulpit, as if the Preachers thought it uſeleſs to inſiſt upon a Subject which men will by no means hearken to; and good reaſon, ſay they, why they ſhould not, becauſe they would be ruin'd and undone, in caſe

caſe they were perſwaded to reſtore whatever they had wrongfully taken from the poor, or from thoſe rich who are now through their oppreſſion become poor. I know no ſurer ſign of Reprobation than riches thus injuſtly acquired, becauſe ſuch ſins being ſeldom repented of, harden mens hearts againſt all reveal'd and natural light. I pity ſuch ſort of rich men more than I envy 'em, becauſe it is hard, if not impoſſible for them to enter into the Kingdom of Heaven: The very Divines ſometimes, if not good men, help them on to their ruine, by flattering them through intereſt in their ſinful ways, or by telling them, with ſome able *Caſuiſts*, but very indifferent Chriſtians, that making ſuch a figure in the world as they do, they are not obliged in conſcience to lay aſide their State and Greatneſs, to begger themſelves, their Wives and Children, though they all live in the mean time upon the Subſtance of ſuch as ſtarve for want of their own, that they may

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ſave their Souls at eaſier rates, as giving ſome inconſiderable and ſuperfluous part of their Riches to the poor, or to thoſe very perſons whom they have wrong'd, if yet in being, that all right flowing originally from power, what was injuſtly got at firſt, is at laſt juſtly poſſeſs'd, ſince no body is able to take it from them: Thus the ſtrongeſt ſhall never want the deſir'd advice from trimming, covetous, and conſciencioufleſs *Caſuiſts*, to maintain their injuſt acquiſitions. 'Tis by their favourable Deciſions, that the Kings of *Spain* retain the Kingdom of *Navarr* during their life ſafely, and in good conſcience too, as they generally affirm, provided at the hour of death they order their Succeſſors to reſtore it again to the right Owner, ſuppoſed to be the *French* King, who likewiſe following the Example of their Predeceſſors, leave behind them their Orders for the reſtitution of that Kingdom, in hopes to ſave their ſouls by this *Caſuiſtical* Trick. The Bi-

ſhop of *Rome* pretends a right to the Kingdom of *Naples*, and upon that account to a yearly Homage from the King of *Spain*, whom he excommunicates every year for this injuſt uſurpation of what is not allowed to be really his due: But this Prince underſtanding, that Gold is a better Fence againſt the Thunder of the *Vatican*, than Lawrel was of old againſt that of *Jupiter*, ſecures himſelf from it under the ſhelter of a heavy Purſe, preſented from time to time to his *Holineſs* by his Ambaſſadour, as well knowing the irreſiſtible power of Gold, to which Crown'd Heads ſtoop as well as others do.

ARTICLE VII.

1. *Good and wholeſome advice to Princes.* 2. *The* French *Kings Succeſs of late what to be aſcrib'd to.* 3. *Why the* Spaniards *are not now ſo great Politicians as they were of old.*

For let men pretend what they pleaſe, it is not in their power to reſiſt

ſiſt the Charms of this bewitching Metal: Upon this account 'tis a piece of Wit and Wiſdom too in a Prince to beſtow large Salaries upon his chief Miniſters of State, leſt they be tempted through want to comply with the ſecret Offers of a rich Enemy. This Maxim is carefully obſerv'd by the *French* King, no Prince in *Europe* allowing, or perhaps able to allow greater Salaries to ſuch as he thinks fit to be employed in State Affairs: Hence it is that he is ſeldom betrayed by his Subjects, not that they are of a more generous temper than other people, but becauſe their covetouſneſs being glutted at home, they are not ſo eaſily overcome by what may be offered them from abroad. The *French* King owes not only the Loyalty of his chief Subjects to his great Rewards, but likewiſe almoſt all his Conqueſts, and the great Reputation he has got of a ſucceſsful Politician. The *Spaniards* of late are no more eſteem'd for their Politicks, as they were of old,

though they be ſtill the very ſame Men, of the ſame Temper and Reach, and as wiſe as ever; but the ſecret of the matter is, that they have wanted for ſeveral years the neceſſary Tool to ſhew themſelves great Politicians; that is, Money enough to put in Execution their Projects either of Peace or War. 'Tis an eaſie matter for a ſenſible man to imagine great things, and great deſigns; yea, and to propoſe to himſelf the fitteſt Methods to compaſs 'em; but when all this is done, if he is not able to bring his Speculations to practice, for want of the great Inſtrument to put Politick Projects in execution, Gold and Silver, his Enterpriſes may eaſily miſcarry, not only to the loſs of his Goods and Eſtate, but alſo of his former Reputation of Wit, Conduct, Judgment and Inſight in Affairs: Whereas, if he were ſufficiently provided with Riches and Treaſure, were he but a man of an ordinary reach, he might undoubtedly take ſuch meaſures as would

would ſoon gain him the Fame of an extraordinary Politician: So the *Spaniards*, I fancy, when they are once become as rich as formerly they were, will on a ſudden turn good Politicians again; and if the *French* King's Treaſures, by an eaſie turn of the Wheel, in caſe his Enemies can but agree a while among themſelves, are once exhauſted, I am much miſtaken if he proves not a very inſignificant Politician, and his State-Council too as weak as that of *Spain* is of late thought to be.

ARTICLE VIII.

1. *What encourageth men moſt to write, or to do great things.* 2. *Our chief inducement to ſerve God.* 3. *Few Productions of this Age to be admired, and why.*

We owe to Intereſt the very Life of our Soul; that is, Wit and Ingenuity: For whatever may be the perfections and natural endowments of

the Soul, it is certain, that ſhe is never able to exert her natural Abilities without the help of a proportionable reward either of profit, pleaſure or honour, becauſe, as I have made it out in another Diſcourſe *, 'tis not in our Nature to do our utmoſt in any buſineſs, unleſs we are encourag'd by ſomething thought worth our while: yea, God himſelf is ſerv'd by Mankind chiefly upon the account of the happineſs we expect from him, though becauſe of his infinite perfection alone, and the incomprehenſible excellency of his Nature, he deſerves all our ſubmiſſions and ſervices whatſoever. We need not then wonder to meet with ſo few Productions in this, though not unlearned Age, that deſerve to be admired, becauſe of the little encouragement to be hop'd for from rich men, who if they cannot, or have not leiſure enough to improve their own natural abilities, ſhould by their Purſes contribute to the improvement of others,

* *A Diſcourſe of Wit.*

others, and of themſelves likewiſe by the peruſal of ſuch productions as their liberality might give birth to. Though I doubt not but that there are ſeveral in *Europe*, yea, and in this very Nation ſome, capable of writing as well as ever *Maro* wrote, yet hitherto we have no piece extant comparable to his excellent Poem, becauſe of the want of a generous *Mæcenas* to encourage ſo great and noble undertaking: for nothing more true than this common word, *Sint Mæcenates non dêrunt Flaccæ Marones.*

True it is, that ſome, as the deſervedly renown'd *Robert Boyle*, write meerly for the benefit and inſtruction of Mankind, without any proſpect of Gain or Preferment by their daily Studies: but beſides, that this is the very Intereſt they purſue, and the end they chiefly aim at, they owe the improvement of their great *Genius*'s to the good Eſtates God has bleſs'd them with; whereby being freed from thoſe Cares and Troubles

that other, no leſs Noble Minds, groan under, they may more eaſily, and with better ſucceſs than others, apply themſelves to the promoting of the good of Mankind by real knowledge.

ARTICLE IX.

1. Plenty the occaſion of moſt mens Honeſty. 2. The Opinion of the Vulgar of ſuch as are not able to pay their Debts. 3. Advice to rich men.

I ſhall add in this place a word no leſs true than what I have ſaid hitherto, That moſt men owe not only their Learning to their Plenty, but likewiſe their Vertue and their Honeſty: For how many thouſands live now in the world, in great Eſteem, and I confeſs deſervedly too, for their Morality, for their honeſt and juſt Dealings with all Mankind, who if they were put to their ſhifts, as others as honeſtly inclin'd are, would ſoon loſe their Reputation, yea, turn Rogues

Rogues and Knaves too, as the Vulgar think, and call generally ſuch as are not able to pay their Debts? I queſtion not but Want and Self-preſervation would put ſome of them upon thoſe very hard ſhifts they now blame ſo much in others. I would then adviſe them, when they ſay that part of the Lord's Prayer, *& ne nos inducas in tentationem, and lead us not into temptation*, to remember, that by this Expreſſion they deſire that God would be pleas'd not to expoſe them to an extream want and poverty, as proving the too frequent occaſion of the greateſt Immoralities.

ARTICLE X.

1. *What Covetuouſneſs driveth ſome men to.* 2. *The common practice of inviting other Princes Subjects to betray their Maſters not allowable, tho in an open War.* 3. *The vain pretences of* Caſuiſts *favouring it.*

'Tis true, if Poverty drive ſome men upon Projects they under better Cir-

Circumſtances would heartily abhor, Covetouſneſs preſſing no leſs hard upon others, maketh them ſtick at nothing that can increaſe their Treaſure. How great a ſin Treaſon is, and how heinous a Crime 'tis for a man to betray the Truſt he is ſworn to, is ſo generally known, that I need not tell you 'tis *malum per ſe*, a thing evil in its own nature, and *intrinſecally*; not only *extrinſecally*, if I may ſo ſay, and upon the account of ſome Written Law or other that forbids it: Nevertheleſs, what more common than to ſee Servants betray their Maſters, Subjects their Princes, and ſometimes Wives and Children their very Fathers, for a Sum of Money? So true it is, that the deteſtable hunger after Gold and Silver, *auri ſacra fames*, forceth men ſometimes upon the horrideſt Crimes. But if Treaſon be ſuch a heinous ſin, it is never lawful for any man to be inſtrumental to the committing of it, as thoſe are, who in an open War conquer Cities by corrupting and bribing

bing their Governours to betray their Maſters; yet this Antichriſtian Practice is common all the Chriſtian World over, as much as any where elſe. The *Caſuiſts*, I know, who take upon them ſometimes to excuſe the greateſt faults, eſpecially of Princes and Great Men, whom they have perhaps ſome reaſon to flatter, pretend, that a declared War implies an *implicite* leave to do one another all the hurt they can by what means ſoever: But ſurely, ſince this is to be underſtood of lawful means, it is clear, that to decoy another Princes Subject into a Treaſonable Practice againſt his Soveraign, is ſinful: If Princes were made ſenſible of their Guilt in ſuch kind of proceedings, they would act more Chriſtianly and more generouſly with their very Enemies, in caſe Intereſt hindered them not ſometimes to ſee what in conſcience they ought to ſhun. May not I be allowed in this place to adviſe the *French* King's *Caſuiſts* to look narrowly into this matter, and to conſider

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ſeriouſly by what means they can clear their maſter's Conſcience, if he has made any Conqueſts, as ſome ſay he has, by drawing other Princes Subjects into Treaſon and Rebellion, things ſinful in their own nature, as I ſaid before, and not meerly becauſe they are forbidden.

ARTICLE XI.

1. *Falſe Oaths not much ſcrupled in this Age.* 2. *The* Turks *not ſo guilty of ſuch Crimes as ſome Chriſtians.* 3. *The Breach of a Treaty ſolemnly ſworn to, ſeverely puniſh'd.*

But what greater ſin than the willful breach of lawful Oaths? Though judg'd always, and by all Nations, of a ſacred nature, and inviolable, yet very often an inconſiderable intereſt, like *Alexander*'s Sword breaking through 'em, unties ſoon all theſe *Gordian* Knots: How many ſwear daily before Judges to what they know

know to be wholly falſe, that they may mortgage a Houſe, or an Eſtate the Second or Third time, or take away a man's Life, who perhaps they are ſure is not guilty of the Crime they perfidiouſly charge him with? Yea, I am credibly inform'd, that in a Neighbour-Nation 'tis uſual for the Countrey People and Tenants, when they are told of their maſters being engaged in a Suit at Law, to tell them, that they are ready to ſwear to whatever they ſhall think fit and neceſſary to be done for the Gain of the Cauſe. If this be true, as ſome ſay 'tis, the *Turks* themſelves are better Moraliſts than ſeveral reputed Chriſtians: for how covetous ſoever they are thought to be, they generally ſcruple to gain money by flat Lies, Calumnies and falſe Oaths, and if of late they have not appear'd ſo ſteady to their word, by the breach of a Twenty Years Truce with the Emperour of *Germany*; beſides, that they were ſtrongly tempted to this ſin by a moſt Chriſtian Prince, they ingenuouſly

genuouſly confeſs the hand of God to lie heavy upon them for committing ſuch a great Crime; which ſhews in ſome meaſure how ſenſible they are of foul and treacherous Dealings; which they accuſe us moſt commonly of ever ſince the perfidious practice of that King of *Hungary*, who by the perſwaſion of an intereſted Cardinal, broke his Promiſe to the *Grand Seignior*, then in *Perſia* with his whole Forces, though not long before he had ſworn upon the Goſpel to a ſolemn Truce with him: But the all-Juſt God puniſh'd moſt ſeverely the Impiety of the Chriſtians in the day of Battle; for the *Turkiſh* Emperour ſeeing the Victory incline at firſt towards the *Hungarians*, took the Treatiſe ſworn to by the Chriſtians out of his boſome, pronouncing theſe obſervable words, *Jeſus of* Galilee, *if thou be really* God, *as the Chriſtians ſay thou art, ſhew this day thy Power againſt thoſe perfidious Villains who have thus taken thy Name in vain.* His Prayer was immediately heard,

heard, and the Chriſtians on a ſudden giving way to their Enemies, were unmercifully hewed down by the victorious *Turk*, the King himſelf, and the Treacherous Cardinal not eſcaping the dint of the Sword.

ARTICLE XII.

1. *The Breach of ſolemn Treaties upon the account of Intereſt, too frequent among Chriſtians.* 2. *Why, and upon what Penalty the Papiſts are oblig'd to break their Oaths made to maintain Hereſie.* 3. *Equivocation and Mental Reſervation taught and allowed of by the* Caſuiſts.

Though nothing ſhould be more binding than an Oath, yet if we look narrowly into the general practice of mankind, it binds no longer than men think it their advantage to keep it. This ſeems to be the ſecret Condition to be underſtood in all Publick Treaties confirm'd by Oaths, ſince the Chriſtians, to their ſhame, make

make as little ſcruple to break them as the *Mahometans* upon the firſt appearance of their Intereſt: For what other Apology can we make for the breach of a perpetual Peace, or a Temporal Truce between Nation and Nation, ſo ſoon as we find our ſelves in a poſture to enſlave our unthinking Neighbours? But I doubt, if the great Rewarder of Vertues, and Puniſher of Crimes, will hold us guiltleſs when we break our Oaths and Promiſes, becauſe, forſooth, we find it our intereſt to act contrary to what we had ſworn or promis'd. The Papiſts are generally thought to be more obnoxious to the breach of Oaths than any other people in the world, and deſervedly too, if we conſider, that others break their Oaths through Humour, and the Papiſts by Principle: I ſpeak of ſuch Oaths as relate to the maintaining of Hereticks and Hereſie, which they are oblig'd not to ſtand to, under a no leſs pain than that of Eternal Damnation, in caſe they are in a poſture to break them

them ſafely, and without danger for themſelves, by deſtroying ſuch as they call Hereticks: It were uſeleſs to give Inſtances of this common practice, ſince the learned part of the world is ſufficiently ſatisfied of the Truth of the matter. Beſides what has been already ſaid, Two things the Papiſts have contrived, and I am afraid the Proteſtants likewiſe make ſometimes uſe of them both upon occaſion, to ſwear without any ſcruple, according to the Dictates of their own intereſt: and theſe are Mental Reſervation and Equivocation, both invented to untie all the Knots of Humane Society, but with a deſign to promote private mens Temporal Concerns: for when a man is obliged by his Oath to declare whatever he knows of any particular matter of Fact, the ungodly and intereſted *Caſuiſt* will ſoon reſolve him upon the matter, that he may ſwear to the Caſe propos'd in ſome ſence or other that may ſecure the Intereſt he is either in purſuit or poſſeſſion of, which

is all that he cares for: But the *Caſuiſts* bait to draw him into this wickedneſs is this, That he clears his Conſcience likewiſe by telling him, that what he does he may lawfully do, without any offence, though I doubt if either the *Caſuiſt* or his Pupil can be ſo invincibly ignorant as not to underſtand, that in all proceedings of this kind there is ſtill a cheat put upon Man, and conſequently a ſin committed againſt God. But thus prevailing Intereſt puts a Veil before their Eyes, though I fear, not to the quieting of a diſturb'd Conſcience, becauſe that part of man's Soul, if I may ſo ſpeak, commonly called Conſcience, is incorruptible, and not eaſily blinded either whatever may be our endeavours to ſtifle its remorſe.

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ARTICLE XIII.

1. *Why the Begging Popiſh Orders preach ſo often for Almſ-giving.* 2. *And why ſome others handle ſo ſeldom this Subject.* 3. *Why few write after they are got into preferment.*

But what is an inducement to ſin, and ſometimes to the greateſt of Crimes, is often the occaſion and chief cauſe of good and laudable actions: This I ſay, becauſe I have obſerved in Popiſh Countries, that the Preachers generally, eſpecially of the Begging Orders, employ all the force of Art and Eloquence, to ſhew the great Merit, as they ſpeak, of Almſ-giving. My deſign is not to blame them for ſerving thus the poor, but only by the way, to give an account of this odd *Phenomene*, *viz.* Why they inſiſt more frequently upon this Subject than the *Holland* Preachers, and thoſe of ſome other

Countries, since 'tis confess'd on all hands, that what is given to the poor for God's sake, if it be not meritorious, as I believe it is not in the rigour, is at least a very ready means to procure from our heavenly Father a full remission of our sins. It is easie to find out the Reason of this different behaviour of the Begging Popish Tribe from other Preachers, that either are richer, or depend not so much upon the publick Benevolence, because the first know they are to be the best sharers themselves in the Alms they exhort the people so earnestly to; and if the latter are not generally so zealous upon this Subject, 'tis for ought I know upon this account, that their Example might reasonably be expected by the people, which perhaps many of 'em are not willing to give, least they should have less to spend in Superfluities. I must observe to you in this place a thing somewhat related to the Premises, that though some teach, preach, and write, with all imaginable zeal,

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in defence of the Religion they profeſs, yet if we may judge of their deſigns by their delicious and idle life after they have got into the long wiſh'd for preferment, we have reaſon to doubt if this was not the chief thing they aim'd at.

ARTICLE XIV.

1. *The Popiſh Principles coin'd in the Mint of Intereſt.* 2. *Purgatory how advantageous to* Rome. 3. *A ſhort account of the* Virgin Mary *of* Loretto.

But to purſue my deſign ſomewhat more particularly, I ſhall mind you of another ſelf-evident Truth, That the new Doctrines of the Church of *Rome* have been all coin'd in the Mint of Intereſt. For 1. The Papiſts conſidering, that the Belief of a Purgatory contributed more than any thing elſe to the increaſe of the Revenue of their Church, agreed together in the Conventicle of *Trent*,

to make it an Article of Divine Faith, That the *Roman Catholicks* might be oblig'd for ever, to pay into the Church the Daily and Yearly Rent it produceth; and that the ſimple Bigots might be the more encourag'd to redeem themſelves out of its flames with ready Money, their Doctors do generally teach, That they are every whit as violent and ſcorching as the fire of Hell it ſelf, with the difference only in their duration, which they allow to be longer or ſhorter, according to the greater or ſmaller Sum given to ſhorten the Soul's ſtay in Purgatory. I ſhould wonder then if *Roman Catholicks*, being once perſwaded, that there is ſuch a place as this is, and that they may ſuffer there the horribleſt torments imaginable ſeveral hundreds of years together, if they leave not to the Church a part of what they have, to redeem their Souls out of ſuch a Priſon as this is ſuppoſed to be: I ſhould wonder, I ſay, if they payed not liberally in this

this life, to eaſe themſelves of the torments of the other, which they think the very *Venial*, as they ſpeak, and ſlighteſt ſins expoſe them to. Upon this account I was not at all amaz'd, during my long Reſidence in , and Travels through Popiſh Countries, to ſee ſuch vaſt Sums of Money payed daily and yearly into the Church-Exchequer, and far leſs to hear the Prieſts preach to the people, with ſo much true, or counterfeited zeal, the danger they were in to ſuffer in Purgatory, a fire to which all our fierceſt fires being compared, are but painted ones, and flames in repreſentation only, and that perhaps till the day of Judgment, unleſs they prudently took care before their departure out of this world, to lay down to them their Ranſom. 2. The *Romiſh* Invocation of Saints is ſuch another piece of intereſted Contrivance: When a Saint is once Canoniz'd, if the Prieſts can but impoſe upon the credulous multitude a Miracle done

by or at his Image, they have done their buſineſs effectually, the Convent is on a ſudden enrich'd by the daily concourſe of ſilly people with Preſents, for Maſſes to be ſaid in the Honour of the Saint to their intentions: Pilgrims flock thither in crowds, but never with empty hands, leſt the Prieſts ſhould not make them welcome. 'Tis well known what infinite Riches the Chappel of the Virgin *Mary* of *Loretto*, has already brought, and is as yet like to bring to the Church of *Rome*, by the groſs Contrivance of a ſtrange Fable about its Tranſportation to the place where 'tis now ſuppos'd to be. The Story in ſhort, according to the very *Romiſh* Authors, runs thus: It was firſt built in *Nazareth*, carried from thence into *Dalmatia* by an Angel, where, becauſe it ſtood upon a piece of litigious ground, Two Brothers, if I miſremember not, diſputing whoſe it ſhould be, it was removed into a Wood in *Italy*, but the peoples Devotion being diſturb'd there, by the

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Banditi, it was at laſt tranſported to the place, where it is now to remain till ſome other inconveniency happening occaſion its Fourth removal.

ARTICLE XV.

1. *The abuſe of Popiſh Indulgences.* 2. *The Advantage accrewing to Prieſts from their pretended Power over Chriſt's Natural Body.* 3. *The* Canonization *of Saints a meer Contrivance to enrich* Rome.

Indulgences in their firſt inſtitution were nothing elſe but a remiſſion of Canonical Pains; that is, of Pains inflicted by the Canons of the Church, which, no doubt, had power likewiſe to remit them: but Covetouſneſs ſoon ſtretch'd them farther, and to other ends, and chiefly to the gathering of Moneys for the uſe of the Pope and his Cardinals, who made the ignorant Mobile believe, that by faſting, praying in ſome ſet form, and

and particularly, by paying certain Sums appointed, according to every mans ability, they ſhould not only eaſe the Souls of the departed of their torments, but likewiſe deliver them out of Purgatory. This abuſe ingenuouſly acknowledg'd by ſome Popiſh Authors, gave occaſion to a thorow Reformation, firſt in *Germany*, and afterwards in moſt parts of *Europe*. But nothing ſtirr'd up more the deluded Chriſtian Princes, to enrich the Popiſh Clergy, than their being wrought into the belief of the Prieſts pretended Power over Chriſts Natural Body; which, if true, would ſeem to imply likewiſe an abſolute Power over his Political Body; that is, over all the Members of the Catholick Church. At leaſt, it is certain the *Romiſh* Prieſts look upon the firſt as an Article of Divine Faith, ſince they hold *Tranſubſtantiation* to be one: and I may ſafely ſay they pretend likewiſe to the latter, exalting *themſelves above all that is called God*. But not to alarm too much the world

world with their ambitious Projects, they allow the Pope to be Soveraign in ſpiritual things only, not in temporal concerns. This famous diſtinction, narrowly look'd into, is frivolous, and chiefly invented to deceive the unwary, there being ſuch a connection between the ſpiritual and the temporal, that whoſoever is ſuppoſed to be Maſter of the former, may diſpoſe of the latter at his pleaſure, as whoever Lords over my Soul, may influence as he pleaſes my body, becauſe the motions of the one depend much upon the free or neceſſary determinations of the other. However, to return to what I firſt hinted at, the pretended Power of Prieſts over Chriſt's Body, has been one of the Chief Cauſes, and the Original Prop of the now Popiſh Grandeur: For no wonder, if the Laicks are real Slaves to ſuch as they look upon as the Makers, and abſolute Maſters, in a manner, of Chriſts Body, ſince they can multiply it, they ſay, as often as they conſecrate

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Bread and Wine. Their Churchmen owe to this aſſum'd Power the infinite Treaſures of Gold and Silver they are poſſeſs'd of, there being few Churches in any conſiderable City, but which are richly furniſh'd with golden *Melchiſedecks*, as they call them in *Flanders*, or *Suns*, as they ſpeak in *France*, to lodge the Conſecrated Wafer in, beſides Altars of Maſſy Gold and Silver, Golden Cups of all ſorts, and other precious Ornaments belonging to the Workmanſhip of their own hands, Chriſt's Body, by an imaginary, that is, an inviſible Miracle, *tranſubſtantiated*. The Canonization of their Saints is likewiſe a groſs Contrivance, to enrich that part of the *Romiſh* Church which reſides at *Rome*: Without Money, and a great deal too, there is no hopes of ever being *canoniz'd* there, the Expence amounting, at leaſt, to fifty or threeſcore thouſand Crowns, payed commonly either by ſome Popiſh Prince, or by the Religious Orders whom the *Canoniz'd* Saint, when alive,

alive, belong'd to; which gave occaſion to a Jeſuit, of my acquaintance, in *France*, to ſay, That he deſired no more Canoniz'd Saints in his Order, leaſt it ſhould be ruin'd by the extravagant Expences of their Canonization.

ARTICLE XVI.

1. *The Worſhip of the Dead uſeful to the Living.* 2. *Popiſh Proceſſions.* 3. *Why Debates about the true Relick of a Saint are never determined in the Popiſh Countries.*

This minds me of ſome other pious Frauds of great benefit, to moſt *Roman Catholick* Cities: Among theſe I need only mention the Religious Worſhip of the Dead, though there be no Revelation of their being in Heaven. A City becomes ſoon rich enough to be envied, if it can but be poſſeſs'd of the Body of a Reputed Saint or Martyr: For then the people repair from all parts to his Shrine,

Shrine, to implore God's aſſiſtance by his Merits, as they ſpeak, or Mediation, to the great advantage of the Citizens, who are more enrich'd by the Money Strangers ſpend with them, both upon Neceſſaries and Superfluities, than the Saint is honour'd either by their Prayers directed to him, or by the frequent Maſſes ſaid at certain rates in his Honour. To allure the greater Crowds to this Religious kind of Fair, they make, at appointed times of the Year, ſolemn Proceſſions, with all imaginable Pomp and Magnificence, omitting nothing of Show and Pageantry that can contribute to the contenting of Peoples Curioſity, and encreaſing the Solemnity of the Day, which begun with Superſtitious and Pagan-like Devotions, ends at laſt in Debauchery, Feaſtings, and all other Recreations both lawful and unlawful. The Victualling and Publick-Houſes are ſure to be provided abundantly with all Neceſſaries upon ſuch occaſions, as gaining then more ſometimes in a few days,

days, than they do during the greateſt part of the Year, by their ordinary and daily trading. And this is the Reaſon why, if there ariſe any Debate about the true Relick of a Saint, as there is about St. *John Baptiſt*'s Head to be found in Two different Cities in *Europe*: It can never be compoſed, becauſe one of the contending Parties muſt be at a loſs by a final deciſion of the buſineſs: So that every City ſtands up as ſtifly in the Vindication of the Relick the Citizens are in poſſeſſion of, as if it were, as really it is, in its yearly product, a good part of their Eſtates.

ARTICLE XVII.

1. *What ſort of Images moſt in Eſteem in the Church of* Rome. 2. *The Proofs of a Miracle done by a Popiſh Image, or Statue.* 3. *The Hiſtory of the Holy Vial, commonly called* La Sainte ampoulle.

'Tis upon the ſame account that Images, not miraculous, are of little

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or no value in the *Romiſh* Convents, becauſe they are looked upon but as barren Ornaments, that ſerve only to adorn their Walls, and not to feed their dainty Palates: But their deſign'd work is done, if they can but once perſwade the people, that ſome have been deliver'd from dangerous Diſtempers, by praying to the Saint before his Image or Statue, which they never fail to take evidence of by engaging the Man or the Woman upon whom the pretended Miracle is wrought, to hang up in the Church or Chappel, *ad perpetuam rei memoriam*, in remembrance for ever of the wonder, the figure of that part of the Body, which is ſaid to be cured, either in Gold or Silver, or in Wax at leaſt, in caſe the concern'd party cannot be at greater Expences: Now this Ceremony is always attended with great Liberalities to the good Fathers, who do often laugh heartily in their Long Sleeves, at the ſimplicity of the credulous multitude, ſo eaſily decoy'd into

into the belief of whatever they pleaſe to impoſe upon them. Such another kind of pious Fraud is the Holy Oyl, or rather Vial, *La Sainte ampoulle*, which I have ſeen in the Church of St. *Remigius* of *Reims*, in *Champagne*: It was brought from Heaven by a Pigeon, to anoint the firſt Chriſtian King of *France*, the Oyl being in a congeal'd-like form, and made uſe of in the Coronation of the *French* Kings, without any real, if you believe the Common People, or at leaſt, without any ſenſible diminution of its Subſtance, becauſe of the little quantity they take of it, to mix with other Oyls, in order to the anointing of a new King: Is it not ſtrange, that ſuch a groſs and groundleſs Fable as this is, ſhould paſs ſo current and uncontroverted among ſenſible men, that the Citizens of *Reims* have created *des Chevaliers de la Sainte ampoulle*, Knights of the Holy Vial to be its Angel-Guardians, leſt any body ſhould rob them of it: Yet I am of

Opinion, leſt I ſhould think them down-right Fools, that their Zeal for its preſervation is not ſo much grounded upon their belief of the Truth of the thing, becauſe I can by no means believe 'em ſo ſilly and ſenſeleſs, as upon the great advantages they get weekly and yearly by keeping it within their own Walls, firſt from all ſorts of Strangers going thither very thick, to ſee what ſort of Oyl is made in Heaven: ſecondly, from the King and the whole Court, during their ſtay there, both before and after the Coronation is over.

ARTICLE XVIII.

1. Rome's *Politicks.* 2. *The Fond of the Apoſtolick Chamber.* 3. *The late Pope's Zeal.*

No City in the World has greater Politick Fetches for Intereſt ſake than *Rome* it ſelf, as I have already intimated in another place: So that if ſhe is not Miſtreſs of the World, as for-

formerly ſhe was, by the force of Arms, ſhe ſtill maintains her Soveraign Dominion by her Spiritual Tricks, not eaſily ſuſpected by ſuch as being in love with implicite Faith, ſubmit blindly their Necks to her Yoke.

Roma Caput mundi quicquid non poſſidet armis.
Religione tenet.

Though ſhe has loſt the *Peter's Pence*, and many other Caſualties that enrich'd her of Old, nevertheleſs 'tis incredible what vaſt ſums of Money ſhe draws out of all parts of *Europe*, upon pretended Religious Accounts. The *Annates*, as the *French* call them, and the Firſt Fruits of every inferiour Benefice, as well as of the greater ones, bring Yearly vaſt Treaſures into the *Romiſh* Exchequer. The Poſſeſſion taken of all Eccleſiaſtical Benefices, of any valuable Revenue, is confirm'd by the Pope's *Patents*: But this Confir-

mation is never granted *gratis*, the Price thereof being ſent to the Apoſtolick Chamber, or to be payed to the Pope's immediate Officers upon the place. The Rate of what is called *Pallium Archiepiſcopale*, the Archbiſhop's Cloak, is always Four Thouſand Crowns at leaſt; which muſt needs amount to a vaſt deal of Money, if we conſider the great number of Popiſh Archbiſhops in *Europe* alone: To ſay nothing neither of frequent Diſpenſations of Age, of Nearneſs in Blood, of Irregularities to qualifie a Woman or a Man for Marriage, or Prieſthood; nor of daily Appeals to the Pope from all parts of *Europe*, always dearly payed for, though with ſome regard to every man's private ability; The Popes very Zeal for the propagation of the Popiſh Religion, is not ſo much diſintereſted, as thoſe who ſee no further than the out-ſide of things, may perhaps fancy. *Innocent* the Eleventh was deſervedly commended for lending the Emperour, and the

King

King of *Poland* Money towards a vigorous proſecution of the War againſt the *Turks:* But this was lending of Money to good uſe, ſince the New Conqueſts of *Hungary*, and other Neighbour Countries, may prove in time as beneficial to *Rome*, as to the Emperour himſelf, conſidering the great and uſurp'd power of the Pope over ſuch people as have not maintain'd from time to time their Priviledges, in oppoſition to the injuſt encroachments of Prieſtly Covetouſneſs.

ARTICLE XIX.

1. *The Pope Chriſt's pretended Vicar-General.* 2. *His deſign in aſſuming this Title, diſcovered.* 3. *Exceptions in Plenary Indulgences and Jubilees.*

Three things more, beſides many others that would be too tedious to mention here, contribute not a little to the maintaining and enriching of the City of *Rome:* The Reſidence of Forreign Ambaſſadours, of the Heads

of Religious Orders, and now more frequent Jubilees than formerly were uſed to be. One of the chief Uſurpations of the Popes of *Rome*, was that of the Quality of Chriſt's Vicar-General upon Earth, not to mention the Title of *Univerſal Biſhop* they likewiſe laid claim to: But ſurely they could not be convinc'd in their Judgment, that either of theſe Titles did really belong to the Biſhop of *Rome*; becauſe the firſt is neither grounded upon Reaſon, Scripture, nor upon Tradition it ſelf; and the latter would imply the Biſhop of that See to be the only Biſhop in the World, or that none are Biſhops but by derivation of their Power and Dignity from the Pope, which is manifeſtly falſe. Allowing then the Popes to have been men of Sence, as undoubtedly they were, they had certainly ſome other fetch than meer Ambition, in pretending to ſuch high and groundleſs Titles: and this was nothing elſe but the encreaſe of their Treaſures by the great Concourſe,

courſe, upon this account, of Forreign Ambaſſadours from all Chriſtian Princes to *Rome:* To whom they have allowed ſuch large Franchiſes, that they are become almoſt Maſters of that great City, to the impairing indeed of the Popes Juriſdiction, but to the advantage and enriching of the Citizens, becauſe of the vaſt Expences of thoſe Forreigners among them, whereby they are the better enabled to pay the Pope's Taxes. The reſiding likewiſe of the Generals of moſt Religious Orders at *Rome*, does not a little encreaſe his Holineſs's Revenue: For though ſome of them live in other Kingdoms, yet the moſt conſiderable make their abode there; and the General Congregations, or Synods of the Regular Clergy, ſit commonly upon occaſion in this City, whither every Province ſends Deputies, or *Procurators*, from other Kingdoms, to debate and decide Matters of Concern; which muſt needs bring great Treaſures to that City, each Religious Envoy being allowed

Fifty or Threeſcore Pound for the Expence of his Journey, beſides what he muſt ſpend during his ſtay in *Rome*. It is likewiſe obſervable, that whatever Power is given to Prieſts in Full, Plenary, General Indulgences and Jubilees, to diſpenſe with reſerved Caſes, the Vows made by Votaries to viſit Saint *Peter's* Church in *Rome*, are always craftily excepted, and reſerv'd to the Pope alone, that the deluded *Romaniſts* may be ſtill oblig'd to come, and ſpend their Money there: But leaſt the deſign of Intereſt ſhould be diſcovered by the ſuſpicious multitude, the Pope never fails to except at the ſame time the Vows or Promiſes made by the bigotted Papiſts to go Pilgrims to Saint *James* Chappel in *Compoſtella*. But I have ſaid nothing yet of the Famous Year of the great *Jubilee*, a pretty Contrivance to bring in all the Waters of *Europe* to the *Roman* Mills. It was celebrated at firſt but every Hundred Year, and afterwards every Fifty Year, but now

now every Five and Twenty; and perhaps the Popes will ſome day ſhorten this time too, that they may the oftner drain the Pockets of the Chriſtians by this ſpiritual and plauſible Trick, it being not only a bait for the bigotted ſort of *Roman Catholicks*, but likewiſe for curious *Proteſtants*, flocking upon ſuch occaſions in great Numbers to *Rome*, to ſee the pompous Superſtitions of the *Romiſh* Church at the very Spring-head.

ARTICLE XX.

1. *A good Advice to Clients.* 2. *A* Scotch *Lawyers Anſwer to one of his Clients.* 3. *The late Duke of* Lauderdale's *Anſwer to the Right Honourable Earl of* Rocheſter.

But let us leave the Court of *Rome* to conſider a little how Intereſt plays its part at the Bar, and in Courts of Juſtice. I ſhall begin with an Advice to Clients, not unlike to that which I gave in the *Diſcourſe of Wit* to Patients,

ents, not to truſt too much either to the undoubted Juſtice of their Caſe, or to the great Skill of their Lawyers: For grant they are men both of an extraordinary Reach and of a very good Conſcience too; yet 'tis not in their power to move briskly, and to the purpoſe about your buſineſs, unleſs firſt mov'd by large Fees, either ready payed, or in proſpect; which is not ſo much to be aſcrib'd to their Natural Covetouſneſs, as to the very Nature of Mankind: for ſince we generally ſerve God chiefly in hopes of the Reward, though infinitely beyond our real merits, as I have ſaid before, it is not to be expected that we ſhould behave our ſelves otherwiſe towards men, than upon the account of proportionable Returns for the Services done 'em. This puts me in mind of what a *Scotch* Lawyer is reported to have ſaid to one of his Clients, who had delivered up to him the Papers relating to his Affairs: The Client calling ſome days after to know how his Caſe ſtood, and what

hopes

hopes he had of gaining his Cauſe, the Lawyer told him, he could not read his Papers, though written in a very fair hand: The Client underſtanding his meaning, preſented him immediately with Five Broad Peices of Gold, Two of which the Lawyer putting between his Eyes, and the Scrowls told him at the ſame time he had recover'd his Sight again, and both could and would peruſe his Papers to the beſt advantage, with the help of ſuch Spectacles. But, for ought I know of the matter, this ſolid Metal blinded him, and darkn'd rather than clear'd his Underſtanding: in caſe he knew the Cauſe he was to undertake to be unjuſt, or not to be gain'd but by ſome Trick or other, eaſily found out by experienc'd Lawyers, if ſufficiently encourag'd by their Clients. I muſt give you in this place, ſince it makes for my purpoſe, a not unpleaſant paſſage between the late Duke of *Lauderdale*, and the Right Honourable the Earl of *Rocheſter*, as I heard it related by the lat-

latter to the Honourable *Robert Boyle*. A *Scotch* Gentleman having intreated the Earl of *Rocheſter* to ſpeak to the Duke of *Lauderdale* upon the account of a buſineſs that ſeem'd to be ſupported by a clear and undoubted Right; his Lordſhip, very obligingly, promis'd to do his utmoſt Endeavours to engage the Duke to ſtand his Friend in a Concern ſo juſt and ſo reaſonable as his was; and accordingly having conferr'd with his Grace about the matter, the Duke made him this very odd return, That though he queſtion'd not the Right of the Gentleman he recommended to him, yet he could not promiſe him an helping hand, and far leſs ſucceſs in his buſineſs, if he knew not firſt the man, whom perhaps his Lordſhip had ſome Reaſon to conceal; becauſe, ſaid he to the Earl, *If your Lordſhip were as well acquainted with the Cuſtoms of* Scotland *as I am, you had undoubtedly known this among others: Show me the Man, and I ſhall ſhow you the Law*; giving him to underſtand,

derſtand, that the Law in *Scotland* could protect no man, if either his Purſe were empty, or his Adverſaries great men, or ſupported by great ones. But may not I be allowed to ſay, That this is not only the Cuſtom of *Scotland*, but of *England* likewiſe, and of all other Nations of the World, men being, as to the purſuit of their own Intereſt, much of the ſame Temper every where.

ARTICLE XXI.

1. *Judges ſometimes eaſily gain'd.* 2. *The diſpenſing Power why agreed to in the late Reign.* 3. *A ſhort account of a Popiſh Council held at* Edenburg, *during the ſtay of the Duke of* York *there.*

But you muſt not gather from the Premiſes, That Judges likewiſe being generally corrupted, decide matters according to the Dictates of their own Intereſt, becauſe whoever is in the wrong, they are commonly in the

the right, as being not oblig'd to judge according to the real, but only apparent merits of the Cauſe, and according to the Evidences brought in before them; yet becauſe their Verdict is of great weight with the Jury, if they are either brib'd, or corrupted by enjoyed or promiſed preferments, they very often turn the Scales, either by diſguiſing the Truth, or by over-awing ſuch as offer to ſtand up in oppoſition to their injuſt Deciſions. We have ſeen ſome Examples of this kind in the late Reign, when the Diſpenſing Power, without conſent of Parliament, was cryed up, the Judges having either really chang'd their former Opinions, or acting in that juncture of Affairs, quite contrary to their real Sentiments, but yet according to their then Intereſt, becauſe one would think they could not but know, that the Diſpenſing Power was either a *Popiſh* or a *French* Contrivance, to introduce among us firſt Arbitrary Power, and then *Popery*,

pery, by annulling, or which is all one, by diſpenſing for ever with the Fundamental Laws of the Nation, or at leaſt with thoſe Laws that were chiefly intended to put a ſtop to the growth of *Popery* and *Arbitrary Power*. I ſhall ſet down in this place a famous Inſtance that I am peculiarly acquainted with, *& cujus pars magna fui*, to ſhew how far mens Conſciences do ſometimes comply with their fancied or real advantages. When the Duke of *York* was High Commiſſioner for King *Charles* the Second, in the Kingdom of *Scotland*, there was held, by his Orders, in *Holyrood-Houſe* at *Edenburgh*, a Council of Secular *Prieſts* and *Jeſuits*, to conſult together, whether the Duke could lawfully, and in good Conſcience, ſit as High Commiſſioner in Parliament: The Caſe was clear, and could admit of no Diſpute, according to the Principles of his Religion, becauſe he was to confirm as the King's Chief Miniſter there, ſuch foregoing Acts of Parliament

ment as had eſtabliſh'd the Reformation, and condemn'd the Popiſh Superſtitions. Now this being a thing held evil of its ſelf by *Roman Catholicks*, and intrinſecally, *malum per ſe*, and not meerly upon the account of its being forbidden, by any Superiour, or Written Law, it was in no caſe lawful for him to co-operate to it, either directly or indirectly, either as a principal Agent, or only inſtrumentally, and as a meer Subſtitute: Yet the Godly Fathers acting in this Juncture, in contradiction to their own confeſs'd Principles, concluded, after ſome inconſiderable Debate about the matter, That the Duke might lawfully, and in good Conſcience ſit in Parliament, *touch with the Scepter*; that is, approve of, and ratifie what both he and they called, and thought down right Hereſie. So powerful is the influence of Intereſt over ſome; yea, moſt mens Conſciences, That it either alters their Judgment, or forceth them irreſiſtibly to act contrary to their ſettled Opinions.

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ARTICLE XXII.

1. *The Chief Reaſon why Proteſtants turn Papiſts.* 2. *The ſtrongeſt Popiſh Arguments from Intereſt.* 3. *The Converſion of Learned Roman Catholicks to Proteſtancy, undoubtedly ſincere, and why.*

For what other rational account can we give of ſuch as turn from the *Proteſtant* Religion to the *Roman Catholick* Superſtitions, than that they can hardly reſiſt the great encouragements they meet with from the *Papiſts*: For if a *Proteſtant* be not well vers'd in his own principle, and able to confute the *Popiſh* Errours, a not extraordinary Preferment, a Sum of Money, the Favour of a Prince either hop'd for, or enjoyed, will prove convincing Arguments to him, of the Truth of *Popery*, and of the falſhood of the *Proteſtant* Doctrine. The *Popiſh* Prieſts in King *James*'s Reign, obſerving how im-

poſſible 'twas to make the people believe the being of an Infallible Viſible Judge of Controverſies in the Church, ſince no ſuch thing is countenanc'd either by the Scriptures, or by General Councils; as likewiſe that they could not work them into the belief of the ſtrange Myſtery of *Tranſubſtantiation*, deſtroying the very Foundation of all Humane Certitude, the Teſtimony of our Sences, and conſequently the Fundamental Proofs of Chriſt's Paſſion, Death, Reſurrection, Aſcenſion, yea, and of his being real Fleſh and Blood, if the conſtant Teſtimony of Seeing, Feeling, Touching, Taſting, deceive us, as the *Papiſts* tell us they do in the Conſecrated Bread and Wine: The Prieſts, I ſay, having learned by Experience, how blunt their Arguments were againſt underſtanding *Proteſtants*, betook themſelves to the only method they could hope ſucceſs from; *viz.* to the propoſing of great Rewards from King *James* upon the firſt occaſion, and from both

King

King and Pope, by the Mediation of his *Nuncio* then reſiding in *London*, in caſe they had to do with Churchmen: And 'twas generally obſerv'd, that ſuch as went that way to work, were more ſucceſsful than thoſe who undertook to argue the caſe with their Adverſaries, becauſe their Arguments being generally meer *Sophiſms*, laid always open the Weakneſs of the Arguer as well as of the Argument. But many more yeilded to the ſtronger Reaſons from Intereſt, Worldly Grandeur, and ſuch other advantages as the Churchmen of *Rome* are us'd to propoſe to hook men into the boſome of their Church. And indeed I often wonder how it comes to paſs, that they make ſo few voluntary Converts, ſince they propoſe ſo great advantages to ſuch as come over to them, upon what account ſoever. But on the other hand, if I knew not by my own Experience, the almoſt irreſiſtible impreſſion of Divine Grace, and the great force of the diſcovered

Truth, I ſhould far more wonder, that a *Roman Catholick* could ever reſolve to turn *Proteſtant*, becauſe new Converts are generally either coldly receiv'd by *Proteſtants*, or ſeemingly miſtruſted by ſuch as having nothing but the out-ſide of the Chriſtian Religion, are diſpoſed to think others as great Hypocrites as they know themſelves to be: So that if an underſtanding and learned *Roman Catholick* turn from *Popery* to *Proteſtancy*, his Converſion to be ſure is ſincere, becauſe he is not allured to our ſide by any Temporal Advantages to be expected from us, who commonly take ſo little notice of new Converts, that we let them often want Neceſſaries, if they cannot do for themſelves: But if a knowing *Proteſtant* ſurrenders himſelf to the weak *Popiſh* Arguments, I queſtion not in the leaſt but that he has ſome conſiderable Intereſt in proſpect: For why ſhould we think that a man would pull out his Eyes, lay aſide the uſe of his Reaſon, ſubmit to an im-

implicite Faith, and turn a Fool for juſt nothing.

ARTICLE XXIII.

1. *The mean, and irregular Conduct of ſome Perſons of Quality.* 2. *The Deſign of their Intimacy with ſome Men.* 3. *The Ingratitude of Tradeſmen.*

To ſay no more of this matter, though a great deal more might be ſaid of it, let us conſider in this place another kind of Irregularity occaſion'd in ſome Nations, and particularly in this very Kingdom we live in, by the influence of Riches, and Money, upon ſome mens minds, who by reaſon of the great Fortunes they are born to, ſhould have the leſs value for what they poſſeſs ſo much of, or at leaſt ſhould not behave themſelves ſo meanly as to make their Equals, and familiar Companions, ſuch as have no other thing to recommend themſelves to the World, but what

they have got by very injuſt and ſhameful means, as Dicing, Carding, Cheating, Swearing, to ſay nothing worſe, if worſe can be ſaid: Do they not give us juſt grounds to think they keep ſuch Men Company, in hopes of getting from them the ill gain'd Penny by the ſame methods it was at firſt got? For what other end can they propoſe to themſelves in courting them, in a manner, at the rate they uſually do? They cannot, ſure, be in love with their Ingenuity, unleſs we reckon Swearing, Curſing, Damning, Sinking, *&c.* pieces of real Wit: They can pretend no kindneſs to them neither upon the account of their civil and obliging behaviour, ſince there is no rudeneſs but ſuch men are commonly guilty of, nor upon the account of their Noble Extraction, becauſe having generally ſprung out of the loweſt Tribe of Mankind, without either Friend or Allie better than themſelves, They buoy themſelves up into the world by an inexhauſted ſtock

of

of Impudence, which they ſhould rather be undervalued than eſteem'd for. They muſt then be fond of converſing with ſuch Men ſo often, and ſo familiarly upon ſome other accounts, as either becauſe they are able to pay largely their ſhare in publick Entertainments, to the leſſening of the charges of the Company, or in order to bring them back to their firſt low condition again, by gaining from them what they before had ſharp'd from others; and when this is done his Lordſhip knows no more his Old Friend, and inſeparable Companion in Gaming, Feaſting, Drinking, *&c.* whom a little before he was wont to ſalute, kiſs and hug in every corner, as his Boſome-Friend and Equal: but now the caſe being altered, he becomes on a ſudden, like moſt men upon ſuch occaſions, not much fond of the Company they can get no more by. The Lawyers, Phyſicians, and generally all Tradeſmen behave themſelves much after the ſame manner, for their own ends,

all attending, courting, and omitting no kind of reſpect towards ſuch as they hope to draw in to be their Cuſtomers: Yea, the proudeſt Dealer knows how to bow, cringe and flatter, if by this ſmooth way, ſo contrary to his unhewed Temper, he hopes to hook you into an unreaſonable price for his Goods, glorying at the ſame time, and boaſting of his Wit, or rather Wickedneſs, to make perhaps an Hundred Pound at the Years end of every Fool's Penny: For ſome ſilly Tradeſmen take ſometimes the liberty to lend this Character to ſuch as thinking them honeſt men, truſt to their Words, or pay them ſmall Sums, without taking their Receipts; wherein they are not ſo much in the wrong as one would imagine at firſt: for conſidering their daily knaviſh and deceitful proceedings with honeſt and well-meaning men, 'tis the height of Folly to deal with them, but upon a ſuppoſition of their being all, what ſome of 'em really are, down right Knaves, whatever

ever may be their pretences to, and reiterated Proteſtations of Honeſty, Sincerity and fair Dealings with all Mankind.

ARTICLE XXIV.

1. *The Jealouſie of Men of the ſame Employment inſtanc'd in Courtiers.*
2. *The unhappy Condition of Kings.*
3. *Intereſt prevailing every where.*

To purſue the Scope of this Treatiſe in ſome other particulars, 'tis an old Saying and a true one, *Figulus figulum*, &c. That generally men of the ſame Profeſſion hate one another: This has been obſerv'd from all times, and among all ſorts of men, but more eſpecially among Stateſmen, Tradeſmen, Lawyers, *&c.* How intimate ſoever men may be before they become Courtiers, they are no ſooner ſet up together at Court, but Jealouſie ſeizing upon their hearts, kindles a Flame that nothing can extinguiſh but the Ruine of their Fellow

low Courtier, whom nevertheleſs they receive and complement after the moſt obliging manner in the World, upon all occaſions, while at the ſame time they endeavour to undermine him, by the advice of ſuch as they dare diſcover their ambitious Projects to; and if ſucceeding in the ſecret Ambuſhes they have laid, they overthrow their Enemy, by rendering him obnoxious to the Prince's Wrath, or the Commonwealth's Indignation; their next ſtep is to get into his Employment Civil or Military, if perhaps he was in a better poſt than themſelves. What troubleſome and factious Intrigues all Courts are embroyl'd in, 'tis too well known to be particularly taken notice of in this place, as if it were hard to gueſs at the true Cauſe, and ſecret Spring of the Plottings of great Men in Places of Truſt and Authority one againſt another. But there is one thing not ſo obvious to every common Underſtanding, that gives occaſion to the uneaſineſs of moſt Cour-

Courtiers; and it is this, That very often Men unfit for buſineſs, to ſay nothing worſe, are ſet over their Heads, becauſe they have been able to preſent largely ſome body or other, who upon this encouragement repreſented them to the Soveraign as Men of great Worth and Integrity, and fit to ſerve him in any Employment whatſoever: But the pity is, that Kings muſt of neceſſity ſee with other Mens Eyes, elſe they would often diſcover, that their ſincereſt Friends are commonly no partakers of their private Favours, either becauſe they have not wherewithal to buy Places of Profit and Honour, as others leſs deſerving do, or becauſe they are miſrepreſented to their Soveraigns, as if they ought to be afraid of them, as their Enemies. But 'tis in vain to complain of this, and other Abuſes of this kind to be met with in all Courts, and at all times: for let Princes take what meaſures they pleaſe, to give every one his due, prevailing Intereſt both in Church

Church and State, will ſtill get more than real Merit. It is likewiſe more regarded than it ſhould be in moſt Courts of Juſtice, to the great oppreſſion of the poorer ſort, and of ſuch as cannot go on with their buſineſs by the ordinary methods of Law, for want of Money: for grant the Judges to act never ſo juſtly, or at leaſt, which is all that is required of them, *Secundum allegata, & probata*, according to the Depoſitions and Proofs propoſed in the Caſe debated; yet the ſubtle Lawyers, unleſs very conſcientious, upon the proſpect of a great Reward, know how to ſtretch the cleareſt Deciſions of the Law, in favour of their Rich Clients, to the very deceiving of the ableſt Judges. If Intereſt prevail with them, it has no leſs power over all the other Tribes of Mankind: What Quarrels, Diviſions and Heats does it not daily occaſion among all ſorts of Tradeſmen, their whole buſineſs generally being not ſo much to out-do, as to un-do one

one another; as 'tis likewiſe obſerved to be practis'd by ſome Phyſicians, who finding always fault directly or indirectly, with whatever they have not preſcrib'd themſelves, offer modeſtly their Service to the Patient, eſpecially if Rich, with a Quack-like promiſe of a ſure, eaſie, ſpeedy and infallible Cure:

Auditum admiſſi riſum teneatis amici.
Quid tanto dignum dabit hic promiſſor hiatu?

ARTICLE XXV.

1. *The true Cauſe of the Popiſh Fury againſt Proteſtants.* 2. *A ſhort account of the Popiſh Hierarchy.* 3. *Why the Council of* Trent *oppos'd a thorough Reformation.*

I have been ſometimes concern'd to know the true Cauſe of the Fury of *Roman Catholicks* againſt ſuch as are not of their own Religion, and

and more eſpecially againſt Proteſtants: I was at firſt of Opinion it was a meer Zeal, like that of the Apoſtles, who would have conſum'd the *Samaritans* to aſhes, for not admitting our Saviour into their City: I concluded then ſometimes with my ſelf, that their fooliſh perſwaſion of our being Reprobates, if we die not in their Communion, was the occaſion of the pains they take to pervert us to their principles, by all poſſible means, whether lawful or unlawful: And really the ignorance of the Popiſh Mob, as likewiſe of the ſimple and blunt Fryars, is ſo groſs, that not a few among them are acted by ſuch a blind Zeal as this is. The Prelates and Clergy of the Church of *Rome* are no leſs zealous than the unlearnedeſt Prieſt, to root out what they think, and call Hereſie, either by fair means, if againſt Sence and Reaſon they can impoſe upon the unthinking Multitude their new coin'd Articles, or by the *French* method of Converting, and Dragooning

ing Men into the Popiſh Religion: But, no doubt, in all ſuch proceedings they propoſe to themſelves ſome other end than the meer ſaving of Souls; for I can hardly think them ſo great Fools, as to believe really that there is no way to Heaven but by and through the particular Church of *Rome*. Now what this is you may diſcern more diſtinctly by the following and ſhort account of the Popiſh Hierarchy and Clergy: The Power over Chriſt's Natural Body, aſſum'd by the *Romiſh* Prieſts in the Conſecration of Bread and Wine, has by degrees ſwell'd them ſo big with the Opinion of their own Authority, that in the Council, if I miſremember not, of *Conſtance*, they unanimouſly declared, that notwithſtanding the Inſtitution of the Sacrament by Chriſt himſelf in both kinds, notwithſtanding the Practice of the Primitive Church continued during the ſpace of Fourteen Hundred Years, yet they, yea, they forſooth, thought fit to Order, Command and Appoint,

point, That the Lay-Chriſtians ſhould be partakers of the ſame, but under one kind only, or that they ſhould eat the Bread alone, without receiving the Cup. If we conſider more particularly the preſent Condition of the Biſhop of *Rome*, we ſhall find, that there is no Prince in the World ſo abſolute as he is over thoſe of his Communion: He abſolveth them when he pleaſes from their ſworn Allegiance to their Princes; he pretends, as he often expreſs'd himſelf in his Bulls, to the Power of *Scattering* and *Gathering*, of *Settling* and *Pulling down*, of *Planting* and *Pulling up* again at pleaſure, by Deprivation, Excommunication, Depoſition of Soveraign Princes, if they act againſt his Authority, he being the only Prince in the World incapable of doing any wrong, in the Opinion of ſuch as believe him infallible. The Inferiour Biſhops are of late, but chiefly in *France*, become as abſolute, every one in his own Dioceſs, as the Pope himſelf in that

that of *Rome*; and generally the Popiſh Churchmen are become every where ſo vaſtly Rich, that their Treaſures make at leaſt a Third part of what the Prince they live under enjoys. You ſhall find in *France*, *Spain* and *Italy*, Convents and Nunneries poſſeſs'd of Three or Four Thouſand Pounds *Engliſh*, of yearly Revenue, to maintain Fifteen or Sixteen lazy Monks, to whom whatever is given, or left by Teſtament, can be of no further uſe to the Publick, as lying buried among them, without ever circulating any more thence to the advantage of the Commonwealth. We may now begin to gather from the Premiſes the true Cauſe of the Popiſh Zeal, either to deſtroy or convert Proteſtants, which is no other, if narrowly look'd into, but their own Temporal Intereſt, grounded upon that Natural Inclination to maintain and keep what one has once acquired, by what means ſoever: for the *Romiſh* Prieſts cannot but know, that wherever the Proteſtants

ſtants prevail, they muſt of courſe loſe their Ground and Authority, and muſt Lord it no more over their Brethren, as they now do: So that if the people were once thoroughly reform'd, they would put an end, as they have effectually done in *England*, *Germany*, *Denemark* and *Swedeland*, to the Tyranny of the Papiſts over Mens Bodies by their Antichriſtian Inquiſitions and Perſecutions, as well as over their Souls, by an abſolute Command to lay aſide the Uſe of their Reaſon, and ſubmit blindly to their pretended infallible Deciſions. A thorough Reformation would likewiſe occaſion a more equal diſtribution of the Treaſures the Churchmen of *Rome* heap up for themſelves, among the Members of the Commonwealth: So that the vaſt Riches that are now in a few hands, would ſoon circulate to the Relief of the Poor, to the daily encreaſe of Trade, and encouragement of Induſtry. No wonder then if the Council of *Trent* did ſo much

much oppoſe a thorough Reformation; for it being made up of Rich Cardinals, Biſhops, Abbots, Generals of the Regular Orders, and of Clergymen of all ſorts, they foreſaw their Fate, if they diſcouraged the Abuſes ſlipt into the Church of *Rome:* Yet the Popes were ſo afraid, that ſome knowing, and well-meaning Men among them, for they were not all of the ſame Temper, ſhould endeavour the new modelling of their Church into a better frame, that they ſuffered nothing to be done in the Council but by and with the Conſent of their own Legates, *proponentibus legatis*; which gave occaſion to ſome to ſay, that the Holy Ghoſt was ſent every week from the then Pope to the Council in a Cloakbag, becauſe of the Pope's ſending his weekly Inſtructions to the Fathers, with expreſs Orders to act according to the ſecret Reſolutions of his Privy-Council. Let us not then hereafter accuſe the *Romaniſts* of being blind Zealots, ſince their Zeal is real-

ly according to Knowledge, at leaſt, of their own Temporal Intereſt, which they, and moſt men, as well as they, are only concern'd for.

ARTICLE XXVI.

1. *That few act upon the account of meer Honour.* 2. *The Fate of ingenious Men.* 3. *The Rich ſeemingly admired.*

Though undoubtedly there be ſome in the World that act meerly upon the account of Honour, Glory and Reputation, as ſome Authors do, who pretend to no other advantage by their Writings than a great Fame, yet if we look narrowly into Mens Deſigns, few or none are contented with a bare and empty Name, but ſtill aim at ſomething elſe more ſolid and more real: Neither can I blame them for ſo doing, becauſe I think it no real happineſs, though I know it to be the Fate of many Ingenious Men, to be daily talked of, and

and much commended both at home and abroad, for their Uſeful and Learned Productions, while at the ſame time they ſtarve in ſome corner or other unheeded: For though Poverty be not reckon'd a Crime, yet it being a thing that moſt men are more aſham'd of than of the greateſt Sins, they are likewiſe aſham'd to keep Company with ſuch as are Indigent or Poor, whatever may be their other Qualifications, and the Natural Endowments of their minds: I ſpeak of the Generality of Men: For ſome, I know, there be who love rather to improve their Intellectuals, by converſing with ſuch as they may learn from, than to be intimate with ſome of the richer ſort, who can boaſt of nothing but what is without themſelves: yet ſuch men are often eſteem'd by the Vulgar, and called by Deſigning Men both Senſible, Wiſe, and Witty, becauſe of ſome advantages they aim at for themſelves, by their mean and inſipid flatteries; which contribute only to

make theſe Rich Blockheads the ſillier, and prouder of their fancied Parts, while at the ſame time admiring, and loving themſelves without a Rival, they are deſervedly undervalued by ſuch as take notice of their ſimplicity, in aſcribing to their real Merit, the outward reſpect we give them only upon the account of their *Quantity*, or Quality, in caſe no other thing recommend them to our Eſteem. There is another thing to be conſidered in this place, as being a-kin to what I was ſaying before, That as the Poor have no Friends at all, or very few, ſo the Rich never want great Numbers, either of true or pretended ones, and that meerly upon the account of their Riches. When Fortune ſmiles upon a Man, his Relations, that ſhunn'd his Company when it frown'd upon him, flock to him again, as if he were come from a ſtrange Countrey, to welcome him home: They now offer their Services with a Thouſand Proteſtations of the ſincereſt Friend-

ſhip

ſhip to him, whom a little before they denied to have a Drop of their Blood in his Veins: But his Condition being now alter'd, though he was degraded at firſt by his Want, he is reſtored to his Honour again by his Plenty, to the great ſatisfaction of his Friends, who on a ſudden are become his Courtiers, Slaves, and Creatures too, in a manner, rather than his Equals, or Superiours: And ſince ſuch great things are done by Riches, who can blame Gentlemen, yea and Perſons of an higher Quality, for binding their Children, if they cannot allow them ſufficient Portions to Tradeſmen, that by their own Induſtry they may get in time the only thing Men are generally valued for; that is Money: For though upon daily Experience we muſt confeſs it to be the ordinary occaſion of Prodigality, Luxury, Murder, Rebellion, Sedition, and generally of the horrideſt Crimes; yet on the other hand 'tis no leſs certain, that the entire want of this neceſſary Tool, ma-

keth often way for the very ſame ſins and immoralities: So that a moderate Fortune is the only thing to be wiſh'd and prayed for in this World, leſt we be either tempted to Wantonneſs, through a too great Plenty, or preſs'd into Deſpair by the ſting of a pinching Neceſſity.

ARTICLE XXVII.

1. *Why Men change often their Opinions.* 2. *Some of the* Dragoon'd *Papiſts real Converts, why, and how.* 3. *What had been the Event of the late King's ſucceſsful Attempts.*

We ought to conſider ſomewhat more particularly in this place, what I have but ſlightly hinted at in another, how Men change often their Opinions, according to the different appearances of their Intereſt: for how many have written ſeriouſly for abſolute Monarchy, who have prov'd afterwards zealous promoters of a Commonwealth, when it ſeem'd more

more favourable to their Concerns; in ſo much, that not a few have contradicted themſelves, by anſwering thoſe very Arguments, which in another juncture of Affairs they propos'd to the World, as undeniable Truths. With what heat was not the Duke of *York*'s Intereſt oppos'd by ſome known Writers, who having better conſider'd of the Matter, that is, of their Intereſt, chang'd their tune ſo ſoon as they ſaw him in a poſture to ſerve their turns. 'Tis confeſs'd on all hands, that *Oliver Cromwell* was both an Uſurper and a Tyrant, yet the ſame Pen, as I am inform'd, that wrote for him, wrote afterwards the deſerved Praiſes of *Charles* the Second, the undoubted Heir of the Crown. So true it is, that a preſent Intereſt repreſenting to us the worſt of Objects by the faireſt ſide, either gives us no time at all to conſult with our ſelves, if what we undertake be commendable or not, or cauſeth us to look upon all Reaſons contrary to it ſelf, as weak,

un-

unconcluding, and of no weight, though formerly, when our Affairs were in another ſituation, we took 'em to be true Demonſtrations. We have a conſiderable Inſtance of what I do here affirm in a late Biſhop, who though a Proteſtant, was ſo charm'd by the Favours he had received, and hop'd to receive from King *James*, that he ſtrain'd his Parts to clear the Papiſts of Idolatry, by ſuch a falſe Notion of this heinous Crime, that none but a Man as intereſted as he was, could have ventur'd to publiſh it: *His beſt Body of Divinity*, as he ſaid once, *a Coach and Six Horſes* maketh ſometimes a greater impreſſion upon a covetous Mind, than the ſtrongeſt Reaſons of the ableſt Divines, not ſupported by a Concomitant Intereſt. Though I doubt not but that ſeveral of the *French Hugonots* have complied in the late perſecution againſt the ſevereſt Checks of their own Conſcience, yet I am of Opinion, that many of them likewiſe are real Converts to the Popiſh

piſh Principles, becauſe Intereſt by degrees blindeth ſometimes the cleareſt Underſtandings, ſo as to cauſe Men not only to act, but alſo to think quite contrary to the firſt Grounds they built their Faith upon. A Man thus tempted to change his Religion, begins firſt to look upon the Arguments of his Adverſaries, as not ſo abſurd as he thought them to be; then after ſome Debate with himſelf, he concludes them to be probable; and laſtly, by the irreſiſtible Eloquence of Intereſt, he believes them to be true. 'Tis much after the ſame manner, that Men turn not only Papiſts, but likewiſe *Mahometans:* For if Worldly Concerns did not influence Mens Judgments ſo powerfully as really they do, how comes it to paſs, that the very Chriſtians, if not ſo ſoon, at leaſt very often, a little after they are conquer'd by the *Turks*, turn zealous *Mahometans*, and bigotted *Renegado's*; the chief Reaſon why *Mahomet* ordered his Religion to be pro-

propagated by the Sword, being this, That he thought Temporal Intereſt would draw greater Numbers to his ſide than any other Arguments whatſoever. Wherein he was not much miſtaken, ſince conſidering the duration of both Religions, the higher and Divine Inducements to Chriſtianiſm, have made fewer Converts than the Temporal Advantages he propoſed to his Followers, if it be true, as I believe it to be, That the *Mahometans* are now much Superiour in Number to the Chriſtians. I ſhall add upon this occaſion, That I doubt not but if King *James* had been ſucceſsful in his Attempts, many, if not moſt of the *Engliſh* had embrac'd Popery by Force at firſt, and perhaps at laſt by free Conſent, and a real Submiſſion of their Judgment to enjoy peaceably thoſe Advantages they could not pretend to without changing their Principles, it being obſerv'd in thoſe days, that ſome profeſs'd Proteſtants, yea, and Gown'd ones too, ſeem'd

ſeem'd inclinable to cloſe in with *Rome* again, becauſe their Intereſt told them, that this was the ſhorteſt way for them to Preferment.

ARTICLE XXVIII.

1. *The Neceſſity and Conditions of a Married Life.* 2. *Its Compleat Happineſs.* 3. *The* French *Marqueſs his Intereſted Marriage.*

To add in this place ſome new Particulars relating to my Deſign, 'tis certain, that there is no happier State of Life in the Catholick Church than that of Marriage, it being the chief and only Remedy preſcrib'd by the Spiritual Phyſician againſt burning, though the *Romaniſts* will not allow their Prieſts the uſe of it, and the great Supporter of Mankind, by a Social Life, and by a free and reciprocal Communication of the Soul as well as of the Body; though many things contribute to make up the Happineſs of this State, as ſome proportion

portion in Age, Humour, and Quality, Conjugal Chaſtity, Moderation in the uſe of Matrimony, a patient Temper, and capable of bearing with one anothers Infirmities, Diſcretion, Wiſdom, beſides all the other Chriſtian Vertues; yet a competent Eſtate ſeems to be neceſſary to make the married Couple happy, yea, and vertuous too, if ſuch as are joyn'd together in this State of Life, be inclinable by their Education, or Sober Temper, to make good uſe of the Bleſſings God has been pleas'd to beſtow upon them, as being often thereby freed from ſuch occaſions of Sin and Temptation, as prove ſometimes a very hard Tryal to the ſtrongeſt Vertue. But this very Money which I think ſo neceſſary for the compleat Happineſs of a Married Life, bringeth along with it all kind of Miſery, if it be in the hands of thoſe who being vitiouſly inclin'd, make it the Inſtrument of their daily Crimes, and idle Courſes, in Carding, Dicing, Whoring, Drinking, there

there being no Trick, Cheat, or Shift that ſuch Men will ſcruple at to compaſs this neceſſary Tool to a bad Life, as well as to a good one. The Story of the *French* Marqueſs is pretty well known, who having ſpent his whole Eſtate in Gaiming, married at laſt the Executioner's Daughter, becauſe her Father could allow her a conſiderable Portion, which gave her quality enough to become a Nobleman's Lady.

Et genus & formam Regina Pecunia donat.

ARTICLE XXIX.

1. *The Being of God known by its ſelf, as a Self-evident Principle.* 2. *Several Demonſtrations of the Exiſtence of God.* 3. *Why ſome Men endeavour to deny this important Truth.*

Intereſt does not only put Men upon odd Practices, but likewiſe upon

on very unaccountable Speculations. I know nothing in Nature ſo demonſtrable as the Being of God, and whatever School-Divines teach to the contrary, I am irreſiſtibly inclin'd to contradict them, when they generally affirm this Propoſition, *Deus eſt*, God exiſts not to be a Self-evident Principle: For if God is a neceſſary Being, as we all conceive him to be, then this very *Idea* implies his actual Exiſtency; or if a Being infinitely perfect be poſſible, as all Chriſtians ſay 'tis, then to be ſure it really exiſts, becauſe actual Exiſtency muſt of neceſſity be reckon'd one, yea, and the very Foundation of all his other Perfections. This unanſwerable Demonſtration to a Chriſtian Reader, may be propounded thus in a few words: *A Being infinitely perfect, implies no Contradiction; therefore it actually exiſts*; the firſt Propoſition is agreed to on all hands among Chriſtians, and cannot be denied by Atheiſts themſelves, upon any probable Grounds; the Inference was proved

proved a little before: but becauſe in anſwer to the firſt Demonſtration, the Atheiſts allow no being to be *neceſſary*, I muſt cloſe in with them, and endeavour their Conviction, by an unanſwerable Demonſtration, though I confeſs it neither to be *a Priori*, as the School-men ſpeak, or from the Cauſe, becauſe there can be none ſuch, God being the Firſt Cauſe of all things; nor *a Poſteriori*, in the Rigour, or from any Production of God; yet from an undeniable Falſhood, which muſt needs enſue upon our allowing with the Atheiſts, this Principle, *That all things, without exception, are contingent*; and it is in ſhort this, *That all poſſible things might become impoſſible, if all things were contingent*; which no man of common Sence will grant: For let us ſuppoſe what is really poſſible, if all things are *contingent*, that nothing actually is, ſince a *contingent* Being is that which may be, or not be. Now in this caſe all poſſible things, that is, all *contingent* things

are impoſſible, becauſe that is impoſſible which has no Cauſe to bring it out of the boſome of nothing. But there is no Cauſe to bring *contingent* things out of the boſome of nothing, if they once are not in being; therefore they are then abſolutely impoſſible. That there is no Cauſe to bring *contingent* things out of the boſome of nothing, if they once are not in being, 'tis clear from the ſuppoſition of nothing actually exiſting: For firſt, grant to the Atheiſt all things to be *contingent:* And ſecondly, allow this ſuppoſition not impoſſible, if all things are *contingent, that nothing is actually in being.* Then to be ſure there can be no cauſe to bring any thing out of the boſome of nothing; that is, to produce any thing, becauſe nothing can act unleſs it have an actual foundation both in Eſſence and Exiſtency, which is not here allowed of, becauſe we ſuppoſe nothing to exiſt; for ſince the Atheiſt grants all things to be contingent, he muſt of neceſſi-

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ty confeſs, that they may not be; and in this caſe, as I have ſufficiently prov'd, they are all impoſſible. From the Premiſes 'tis clear, That unleſs we admit of a neceſſary Being that is the Cauſe of all things we muſt confeſs againſt the cleareſt evidence of Reaſon, *That all things poſſible may become impoſſible, if all things are contingent, Quod erat demonſtrandum.*

But becauſe this Metaphyſical way of reaſoning is not fitted to a vulgar Capacity, I ſhall endeavour to prove the Being of God, by ſuch an eaſie and obvious Argument, that I am concluded by it my ſelf to believe, that there can be no ſuch thing as a down-right Atheiſt, in the groſſeſt ſence of this word, becauſe all Mankind being Eye-witneſs of the regular Natural Motions, whither in the Heavens, or in this Globe we dwell upon, the very dulleſt ſort cannot but know, that a conſtant Uniformity in Motion muſt of neceſſity proceed from the over-ruling Direction of an Underſtanding Being,

ſince no fortuitous Motion can either be durable or regular: For if the Stars, for Inſtance, mov'd in their reſpective Orbs by meer chance, and not by certain Laws preſcrib'd to 'em by the Author of Nature God himſelf, could any man be ſo unreaſonable as to think, that their riſing, and their going down, their monthly, and yearly motions, and all their other *Phenomena's*, or appearances, could prove ſo conſtantly regular as we obſerve them to be? Would not thoſe vaſt Celeſtial Bodies, tumbling up and down thoſe huge Orbs, without the concurrence of an Underſtanding Being to direct them, fall often foul one upon another, and repreſent to us every Day New Objects to look at, by their daily fortuitous Combinations? Certainly, if nothing but chance govern this World, we muſt believe that to be moſt falſe which we know by daily Experience to be moſt true, that a Clock, or a Watch, is made by the fortuitous concourſe of the Spring, Chain,

Chain, Wheels, *&c.* into that ſituation which is neceſſary to ſhew the Hours of the Day; That Stone, Timber, and other Materials tumbling luckily, but fortuitouſly together, rais'd all the Cities and Stately Palaces of great Princes, without any Architect or Overſeer of the Work, that the Body of Man ſo admirable for the Excellency of its Structure, is not the product of Art, but a meer fortuitous Coalition of Atomes.

But though this viſible World prove to us the Being of God, by as many convincing Arguments as there are Creatures in the Univerſe; yet ſo irreſiſtible is the Impreſſion of Intereſt over ſome mens minds, that if it were poſſible, they would extinguiſh the in-bred Light that points out to them a Deity with the ſame Beams it ſetteth before their Eyes the Viſible Works of its Almighty Power, ſince ſome endeavour to impoſe upon themſelves the belief of a fortuitous Coalition of the Atomes into ſuch a Frame as we now obſerve in

the World, without taking notice of a Soveraign Being, as the true Cauſe of this ſo orderly, and ſo wonderful a Structure, to that degree of Blindneſs and Impiety, as to ſay in their Hearts, *There is no God*; *Dixit impius in Corde ſuo non eſt Deus.* But to make uſe of the Scripture-phraſe, 'tis impoſſible they ſhould ſay ſo in their Underſtanding, *in intellectu*, becauſe whatever they ſeem to ſay to the contrary, they cannot but judge by the obvious Regularity of the *Natural Motions, and yearly Productions, that there is a God*; and how merciful ſoever, a ſevere puniſher of Sin, though they wiſh perhaps, there were no ſuch Being, that they may never be called to an account for their daily Sins and heinous Miſdemeanours, for cheating other men of their Goods and Eſtates, without the leaſt Scruple, their chief, and only Deſign in endeavouring thus to blind themſelves, being no other but to heap up by unlawful means, whatever may contribute

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to their Satisfaction in this World, without any Check, if it were poſſible, of their Conſcience.

ARTICLE XXX.

1. *The Juſtice of God aſſerted.* 2. *What the Deſire of Eternal Happineſs implies.* 3. *Why ſome Men deny a future World's Exiſtence.*

That a future World's Exiſtence is denied by ſome who are thoroughly convinc'd of the Being of a God 'tis too evident, but not to every Vulgar Underſtanding, upon what Grounds, though one would think they could give no rational account why they flatly deny ſuch an almoſt ſelf-evident Truth: For ſince they allow God to be Juſt, and to that degree, that no kind of Injuſtice can be laid to his charge, they muſt of courſe acknowledge another Life after this, in which the juſt and beſt ſort of men are often oppreſs'd, while the Wicked flouriſh, and live

in Plenty, adding to their Sins, as they add to their Treaſures. We muſt then, without doubt, expect Juſtice to be done ſometime or other, both to the former and to the latter, as well knowing God to be the Puniſher of Sin, as well as the Rewarder of Vertue, but neither could be true, without the Truth of a future World, becauſe 'tis certain, that Vertue is not always rewarded in this Life, nor ſin puniſh'd. The men we ſpeak of in this place, muſt needs be convinc'd of their judging contrary to their own Experience, if they do but reflect upon the deſire they find themſelves preſsd with of an Eternal Happineſs, which God, whom they allow to do nothing in vain, has planted in their Hearts, in order to make them uſe the means he has preſcrib'd for the attainment of the ſame. Notwithſtanding the irreſiſtible Evidence of the foregoing Reaſons to all mankind, if layed open in every Particular, ſome deny ſtill the Being of a future World, becauſe

cauſe 'tis, they think, their Intereſt ſo to do, ſince if there be any ſuch State after this Life, they may expect to ſuffer in it, for their Crimes committed in this; not to mention, that the belief of a future World would oblige them to make reſtitution in time of what they had got together by injuſt means, as Cheating, Oppreſſion, Uſury, Simony, and other ſuch like Sins: So irreſiſtible in ſome is the Power of Temporal Intereſt, as to cauſe them not to believe, or at leaſt, to doubt of this fundamental Article of Religion, that they may purſue their Worldly and Tranſient Concerns, without any Scruple, or Fear of Puniſhment.

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ARTICLE XXXI.

1. *Pretences of ſuch as admit of no Free Will.* 2. *The Conſiſtency of God's Foreknowledge of, and Soveraignty over Mens Actions, with the Freedom of Humane Will.* 3. *Why ſo many follow the* Predeſtinarian *Principle.*

'Tis upon the ſame account, that ſo many fancy themſelves Slaves, and deprived of all Freedom of Will, yea, and ſeem to be ſure of what they ſay, 1. From the Foreknowledge of God. 2. From our Dependency upon him. Yet 'tis certain on the other hand, that the Divine Preſcience, or Fore-knowledge, is not deſtructive to our Liberty, though I deny not but that our Actions, becauſe of God's Foreknowledge, may be call'd, to uſe a School-Expreſſion, *Hypothetically*, or *Conſequentially* neceſſary, as the Fall of a Man into a Precipice, is neceſſary

ceſſary in the ſame ſence, if I ſee him fall; in which Caſe it cannot be ſaid, that my looking on throws him head-long into the Ditch. This Vulgar Example may help us to remove this not inconſiderable difficulty againſt an experienc'd and felt Truth, as that of our being free, and not neceſſary Agents. As to what is us'd to be ſaid of the Inconſiſtency of our Freedom, in acting with our Dependency upon God, 'tis but a very illuſory and frivolous Objection: For though I be ſuppos'd to act freely, 'tis certain, that this very Power of acting freely is from God: *Quid enim habes quod non accepiſti*, ſays the *vulgate* Edition of the Bible ſomewhere, *What haſt thou that thou haſt not received?* Therefore it cannot be ſaid, that I do not depend upon God in acting, unleſs it be firſt made out, that I have received this Power from ſome other Being. As then a careful Father, giving money to his Son, giveth him at the ſame time this wholeſome

ſome and Fatherly Advice: *Though I leave you to your own Liberty, my Intention is, that you ſhould make a right Uſe of this Gold, and not throw it away upon ſinful Recreations, becauſe I am reſolved to puniſh you, if you apply this Money to other Ends than I intended it for; and to reward you, if you comply to my earneſt and juſt Deſires.*

By what this Father ſays to his Son, we may conceive how God behaves himſelf towards us, in giving us the Power to do good and evil, but with a Deſign that we ſhould do good and not evil, leſt we be ſeverely puniſh'd for omitting what we ſhould have done, the former being intended, and not the latter, though we be free to do either; elſe we could neither be ſaid to deſerve Praiſe for the one, nor Puniſhment for the other. To conclude, we muſt either ſay, that God could not create Man free; or in caſe he created him free, that he allowed him the Power to do good

good and evil, and that he is, notwithſtanding this allowance, abſolute Maſter of all his Actions, becauſe he may hinder them when he pleaſes, by either deſtroying or ſuſpending the Power they ſpring from. As I am then of Opinion, That ſome other Reaſon engageth ſo many Chriſtians to embrace this immoral and dangerous Doctrine, ſo I believe it to be nothing elſe but a certain kind of Intereſt. Though not a few, I confeſs, of a good Life and Converſation, deny flatly the Freedom of Humane Will to do good or evil, yet 'tis, I fancy, impoſſible they ſhould owe their Goodneſs to this *Predeſtinarian* Principle, becauſe if once believed, it muſt ſet a man extreamly at eaſe, and make him wholly unconcern'd in his Conſcience, how unlawful ſoever the buſineſs may be he goes about: For why ſhould a man ſcruple at any thing, if 'tis not in his Power not to do what he does. That I may be the better underſtood, I ſhall

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ſtate the Caſe thus: Suppoſe a man much ſtronger than my ſelf, laying hold on me, killeth another man with my hand, am I guilty of the Murder, or he, who makes uſe of my Arm to commit this Crime, in a manner irreſiſtible on my ſide? The Application of this Example is ſo eaſie, and ſo obvious to the meaneſt Capacity, that I need not enlarge upon it: For, as no man having his Wits about him, will think that I ought to ſuffer upon the account of the forementioned Murder, which I could not hinder; ſo I cannot fancy my ſelf liable to be puniſh'd by the Laws of a Juſt God, becauſe of my committing a Crime which I could not poſſibly avoid. 'Tis true we kill noxious Animals, by reaſon of the hurt they do, or may do to the Members of the Commonwealth; but yet we are not ſo unreaſonable as to think them guilty of Sin upon that account. If then we follow the *Predeſtinarian* Principle, we muſt of courſe fancy our ſelves

ſelves guiltleſs, whatever Sin we commit, ſince we have no freedom to ſhun it. I deſire to have nothing to do with Men thus Principled, becauſe if I do them a good turn, I ſhall not be thank'd for it; and they being acted in their deluded Fancy, like meer Machines and Slaves, rather than acting like Free and Rational Men, will not ſcruple to do me an ill one upon occaſion, becauſe in their Opinion they cannot help the doing of it: for whether they keep or break the *Commandments* of God, this is never aſcrib'd by them to choice, but always to their irreſiſtible Fate.

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ARTICLE XXXII.

1. *The Impreſſion of the foregoing Arguments upon Mens Underſtandings.* 2. *The Liberty of* Adam, *and of his Poſterity.* 3. *The Benefit of the pretended Want of Free Will.*

Some are ſo puzzl'd by the foregoing Arguments, that they are forc'd to allow us a true liberty of doing good and evil, and to confeſs upon all occaſions, That Man is, and always was a Free Agent; yet the Chief Freedom they ſeem to aim at, is that of committing what Crime they pleaſe, without the leaſt Check of a Wounded Conſcience, ſince at the ſame time they maintain all our Actions to be Neceſſary, becauſe, forſooth, they are Voluntary; as if a Horſe, for inſtance, in the more probable Opinion of his not being a meer piece of Mechaniſm, were a Free Agent upon this account, That he goes on with all ima-

imaginable inclination to eat up the Hay or Oats in his view. Such men ground this dangerous Opinion upon this falſe Suppoſition, That we have loſt the Liberty that *Adam* enjoyed, and conſequently, that we have no Freedom at all to do good or evil, to obey or not obey: Which Miſtake may eaſily be redreſs'd, if we conſider, that *Adam*'s Liberty conſiſted in this, That he had the Power to do good and evil, to obey or not obey, with a greater Propenſity of his Will, if I may ſo ſay, towards the good than towards the evil; whereas we, through his fault, are born with a greater inclination to evil than good, becauſe of our Original and Hereditary Corruption: But withal 'tis certain, that we are free in the foreſaid manner, to allow Teaching, Preaching, Adviſing, Commanding to be of ſome uſe or other to Mankind, or for ſome end or other: For let men pretend what they pleaſe, a real Neceſſity is inconſiſtent with the uſefulneſs either of

Counſel or Command, as likewiſe with the Juſtice of him who puniſheth me for what I could not avoid; as for inſtance, Is it reaſonable that I ſhould be puniſh'd for committing a Fornication that I could not reſiſt? And how could I reſiſt the Temptation, if I commit the Crime through an unavoidable Neceſſity, as the *Predeſtinarian* Tribe teacheth us admitting this ſelf-evident Contradiction, That whatever is done voluntarily is done freely, and yet neceſſarily at the ſame time: Whereas the real Freedom, upon which depends all the Morality or Immorality of our Actions is that, and no other, which excludes all Neceſſity. To be ſhort, our preſent Condition, notwithſtanding the Fall of *Adam*, is ſtill this, that *We* can freely do good or evil; whereas the *Elect* in Heaven can do no evil, and the *Reprobates* in Hell can do no good; the former being upon that account moſt happy, and the latter moſt unhappy, while *We* are

ate between both, in a meer Capacity of being either, by the good or bad use of our Free Will. But since 'tis so evident that we are free Agents, or real Actors upon the Stage of this World, and not meer Machines, how comes it to pass, that many, and those too of good Reputation in the World, for their good Life and Behaviour, are of a contrary Opinion? To this I answer, That whatever other Rational Account those Gentlemen may give of themselves, as to this Particular I shall venture to say, That they are chiefly press'd to embrace this Doctrine by a Principle of Interest, because how averse soever we may suppose them to be from Sin, yet I question much if they scruple the committing of it, when they consider themselves destitute of all Freedom of Indifferency, and as necessary Agents unable to suspend their own Actions upon a full Concourse of all the required Conditions: For a man of Sense must needs think himself

guiltleſs, in caſe he commits Robbery, Fornication, or Adultery, if he once is perſwaded, that he was, I do not ſay forc'd, becauſe we know the Sinner to be always willing, but neceſſitated to commit ſuch Crimes, as the Enemies of Free Will do uſually teach he is: Wherein they give either too little ſcope to their Reaſon, or too great ſcope to their Conſcience, by thus ridding themſelves at once of all its troubleſome Checks.

ARTICLE XXXIII.

1. *The Return of New Converts to* Rome *again.* 2. *And why.* 3. *The Power of Intereſt.*

The foremention'd Doctrine againſt Free Will, if believ'd, may ſoon clear the Scruples of ſome late Converts to the Church of *Rome*, who after they had liv'd a while among us, went back to *Ægypt* again; but they being generally of ano-

another Opinion, muſt of neceſſity be miſled by ſome other Principle: And this ſure can neither be the Weakneſs of the Proteſtant Arguments, nor the Strength of the Popiſh ones, which they cannot but know to be groundleſs and inſufficient, as being built upon Two falſe Suppoſitions; *viz.* of the Univerſality and Infallibility of the Church of *Rome:* The hardſhips then, I fancy, they ſuffer among us, are ſometimes ſo pinching, that 'tis not much to be wonder'd at, if ſome of them reſolve to turn Papiſts again rather than ſtarve. 'Tis true we ſhould chuſe Death rather than conform to an Idolatrous Worſhip; but as we are not ſenſible of our own ſtrength ſo long as we live in Plenty, 'tis eaſie for a man in the actual poſſeſſion of Two or Three Thouſand Pounds of Yearly Revenue, to pronounce ſuch grave Chriſtian Sentences, while he is not afraid to be ever put to the Tryal, which perhaps would diſcover his Weakneſs, as well as that of

ſome *Romiſh* Converts. Nothing was ſo ſtout as St. *Peter*, before he was tryed, and till then he thought he could eaſily lay down his Life for his Saviour, whom yet he very Cowardly denied at the firſt Challenge of a Servant-Maid. Nothing, I am confident, is ſo real as the Converſion of moſt of them that come over to us from the Church of *Rome*, becauſe nothing can be ſo obvious as the Errours of that Church: But yet Humane Frailty is ſo great, that conſidering on the one hand, our hardneſs to New Converts, and on the other hand the fair Offers of their former Brethren, either our Covetouſneſs throws them into Deſpair, or the Temporal Advantages propoſed to 'em by the Church of *Rome*, prevail with them to chuſe rather to live Hypocrites among their Old Friends the Papiſts, than ſtarve in the Profeſſion of the Truth among Proteſtants.

Thus an inconſiderable Temporal intereſt makes ſometimes a ſtronger im-

impression upon mens minds, than the very Eternal Welfare of their Souls.

ARTICLE XXXIV.

1. *That most Men act contrary to their Profess'd Principles.* 2. *The best Popish Argument.* 3. *If it be lawful to use Violence, in order to force Men to consider of our Reasons in matters of Religion.*

'Tis always upon some such account that most men, not to say all, without Exception, act contrary to their own confess'd Principles: For how many grant upon all occasions, that no Violence is to be used in matters of Religion; that nothing is so much a man's own as his Conscience; that God alone is to judge of our Thoughts, and not Men; that no Humane Power can call us to an account for our Thoughts, though it may punish us for our manifest and visible Deeds: yea, the very

Church of *Rome* it ſelf did of old affirm, That ſhe could not extend her Power over mens inward Sentiments, *Eccleſia non judicat de internis*. Nevertheleſs, ſhe thought it at leaſt her Intereſt, as certainly 'tis, though not that of Jeſus Chriſt, to uſurp an Arbitrary Power over mens Thoughts, as well as over their Bodies; elſe how could ſhe think it lawful either to Dragoon men into her Boſom, or to extort from them Confeſſions conformable to her Doctrine, by the Antichriſtian Cruelty of her Tyrannical *Inquiſitions:* But yet if ſuch as take the fitteſt meaſures to compaſs their Ends, are deſervedly reputed Wiſe and Prudent, we have no great reaſon to think the Papiſts ſo great Fools as ſome call them: For ſince 'tis flatly againſt the cleareſt Evidence of Sence and Reaſon to believe the Myſteries they generally teach; as for Inſtance, the Myſtery of *Tranſubſtantiation*, or that the Pope of *Rome* is Infallible; it had been no piece of Wiſdom in them

them to have uſed Arguments in order to convince us of ſuch manifeſt Untruths: They knew very well that nothing but the Faggot, Sword, or an unmerciful Inquiſition, could force men to an outward Profeſſion of their belief of ſuch ſtrange Opinions. But I need not enlarge upon this Subject, ſince the Papiſts themſelves confeſs ingenuouſly, and maintain openly the Lawfulneſs of Perſecution upon the account of Religion; and that men are not only to be drawn in by Argument, but likewiſe to be forc'd into the Boſome of the Church by the Dint of the Sword. I cannot diſſemble in this place my hearty Grief and Concern that ſome *Proteſtants* likewiſe, who pretending to Meekneſs, Clemency, and Tenderneſs, grant nothing to be more Antichriſtian than the perſecuting of Chriſtians upon the account of their perſwaſion, ſhould allow of Force in matters of Religion, ſo far as may be judg'd neceſſary to make men conſider ſeriouſly

ouſly of our Reaſons, that at laſt, after a thorough Conviction, they may embrace that which we think Truth, as if it were not in reality all one, to force a man to change his Religion, and to force him to a ſerious Examen of our Arguments; which, how weak ſoever, will, I fancy, ſoon appear unanſwerable Demonſtrations to ſuch as muſt ſuffer either Poverty, Impriſonment, or Death it ſelf, if they confeſs not themſelves fully Convicted. The *French* Perſecution was no worſe than this would be: For that Prince, I mean *Lewis* XIV. never pretended more than to compel his Subjects to a ſerious Conſideration of the Chief Grounds of *Popery*, becauſe he well knew, that the weakeſt Argument, ſupported by the Dragooning Sword, would either convince his Subjects, or at leaſt convert them, ſo far as to make them Hypocrites, which was perhaps all the ſucceſs he could hope for by this *Moſt Chriſtian* method. I wonder then that men

men profeſſing, upon all Occaſions, Meekneſs and Moderation, ſhould ſtill ſtand up for what is worſt in Popery, the Spirit of Perſecution, as they really do when they maintain it to be lawful to uſe Violence, in order to oblige men to conſider of their Arguments, which how weak ſoever, may gather a great deal of Strength from the Force us'd. But I ceaſe to be amaz'd at ſuch ſtrange Proceedings, when I conſider how Natural 'tis to all men to purſue eagerly what they think their real Intereſt: For as we are all naturally proud, and paſſionate Lovers of Authority and Command, we are eaſily perſwaded, that we cannot compaſs better our ambitious deſigns than by maintaining our aſſum'd Power to force men to a ſerious conſideration of the Reaſons we ground our Opinions upon, which is nothing elſe, if narrowly look'd into, but ſtill a Claim to the Popiſh Infallibility, though we declare upon all occaſions our Abhorrence of ſuch a ground-

groundleſs and Antichriſtian Principle.

ARTICLE XXXV.

1. *The Jeſuits zealous Defenders of the See of* Rome. 2. *And of ſuch Princes as can beſt protect them.* 3. *The Remiſsneſs of their Morals whence.*

No Sect in the World ever pretended more to Infallibility than the Jeſuits, who generally hold it an Article of their Faith, That not only the General Councils, but the Pope likewiſe, *loquens ex Cathedra*, is as Infallible, in ſome manner, as God himſelf: How men of ſuch Senſe and Learning, as undoubtedly they are in their own way, can be guilty of ſuch a groſs piece of Folly as this is, few or none perhaps can better gueſs at than my ſelf, as having been once particularly acquainted with their Affairs. Since then 'tis to be ſuppoſed, that deſigning men never act the

the Fools part but upon ſome wiſe account, we need not wonder that the Jeſuits having firſt ſeriouſly conſulted together about the matter, reſolved to prove zealous and obſtinate Defenders of that Article, which would put the greateſt Obligation upon the Pope, *viz.* of his being the Infallible and Viſible Oracle of the Univerſal Church; though they could not but know the unreaſonableneſs of this Tenet, and that they might as well believe the Pope Almighty as Infallible. But however they were prevail'd with by a Principle of Intereſt and Self-preſervation, to maintain this both Antichriſtian and Atheiſtical Doctrine, becauſe they being much younger than moſt of the other Religious Orders, and upon ſeveral known Accounts hated by them all, they prudently judg'd that it was impoſſible for them to withſtand ſo many powerful Enemies, unleſs they were ſupported by the ſuppoſed Vicar of Chriſt the Biſhop of *Rome*. To be

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ſure then of the Pope's Protection, upon occaſion they not only declared him in their Schools, and preach'd him up in their Pulpits, as *Infallible*, but by a Fourth Vow tied themſelves ſo intirely to his Service, that they are obliged upon Orders from the Pope to go whither, and upon whatever Errand he pleaſes to command them.

If they thought it at their firſt appearing in the World, their Intereſt, and think it ſtill to cloſe in with the Pope, they believe themſelves no leſs concern'd now to ſtand up for the Princes, in whoſe Territories they live, becauſe they are abler to protect them than the Pope himſelf, their prudence being particularly obſervable in this, that they are always on the ſtrongeſt ſide, which is ſo true, that the *French* Jeſuits of old were uſually called *Spaniards* by the *French* Mob; becauſe of their preſum'd Intrigues with the King of *Spain*, the moſt powerful Prince then in *Europe*; yea, 'tis not long

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ſince the very *German* Jeſuits were generally thought inclinable to the *French* Intereſt, though I am now inform'd, that they begin to look home again, becauſe of the growing Power of their immediate Maſter the Emperour.

The Remiſneſs of the Moral Principles uſually aſcrib'd to them, is not ſo much the Product of their real Sentiments, as of their private Intereſt: For conſidering that too much Severity would hinder people to repair to them for advice in doubtful Caſes, they thought it was fit and neceſſary for their own ends, to give as much ſcope as poſſibly they could to Humane Frailty, in order to gain both the Eſteem and Love of the people; wherein ſome of them ſucceeded ſo well, that they were generally cryed up for the only heart-healing Phyſicians; yea, and call'd too by ſome in a Blaſphemous manner, *The Lambs of God that take away the Sins of the World*; becauſe whatever perplex'd Caſe was propoſed

ſed to 'em by their Votaries, they were ſure to reſolve it according to their Inclinations, without any regard to the ſtrict Preſcriptions of the Goſpel, which they never fail'd to put that Senſe upon they judg'd moſt agreeable to their own ſecret Concerns. Thus they found out a Thouſand Tricks to elude the Obligation of reſtoring other Peoples Goods and Good Name, with that unhappy ſucceſs that neither *Simony* nor *Uſury* were to be met with among Dealers, becauſe of the Jeſuitical Maxims they had learn'd to excuſe both upon Occaſion: But the World beginning to hearken to the more Goſpel-like Doctrine of the ſeverer *Janſeniſts*, they found it of late their Advantage to write and teach things conformable to the preſent Humour of the Age: For ſeeing men inclining to a further Reformation, as being unwilling to be flatter'd in their ſinful ways, they judg'd it neceſſary for their private Ends to humour them by a more

more Primitive Doctrine, according to the Advice of the Famous *Louis Nyel*, one of their *Provincials* of the Province of *Champagne*, who was uſed to expreſs himſelf about the matter pretty odly thus: *Puiſque le-monde veult eſtre fouettè fouettons le:* Since Men will be whipt, and ſeverely dealt withal, let us not ſpare them; that is, ſince Men begin to diſlike our eaſier and looſer Morals, let us cloſe in with them for our own ends, teaching and preaching ſuch things as may work the People into a belief of our being rigid Obſervers of the ſtricteſt Goſpel Maxims.

ARTICLE XXXVI.

1. *The Jeſuits Politicks.* 2. *Their Specious Pretences to Godlineſs.* 3. *The Qualifications required in ſuch as they admit into their Order.*

As no People put a better Face upon their covetous Projects than the Jeſuits, ſo none are more admired by the bigotted *Roman Catholicks*, who look upon them as Men wholly conſecrated to the Spiritual Good of Mankind, which indeed they always pretend to in all their Undertakings; and to give the Devil his due, as it cannot be denied but that there are a great number of private Men among them, both Eminent for Vertue and Learning, ſo what I ſaid before, and what I am now to ſay, relates chiefly to the governing part, who build their Deſigns upon other grounds than private Men uſually do.

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The Jesuits from their very first Foundation have had, it seems, a Design to reap the Profit both of the very begging *Orders*, and of such as live upon their own Yearly Revenue. Their *Profess'd Houses*, as they call them, enjoy all the Benefit and Priviledges of the *Mendicant* Orders, being maintain'd upon the Publick, or rather Private Benevolence, very plentifully, and without sending about to gather it, after the manner of the Friars, receive upon call from private hands enough to supply not only their Wants, but likewise their Luxury. Their Colledges and Seminaries, on the contrary, are all well founded, though not all equally rich, either by Princes or Private Men, or upon the Ruines of the *Benedictine* Monks, a part of whose Estates they have got into their Hands, both in *France*, *Italy*, and *Germany*, by their secret Intrigues at Court, because they are thought more useful to the Publick, upon the account of their

preaching, teaching, and breeding up every where the Citizens and Gentlemens Children *gratis* indeed, and for nothing in appearance, though they be well paid for their pains, becauſe they never accept of a Colledge under Six or Seven Hundered Pounds *Engliſh* Money Yearly, beſides what they receive Quarterly in ſuch Colledges as take Penſioners, as *Clermont* in *Paris*, *Pontamouſſon* in *Lorrain*, and other places.

But to give you ſome further Hints of what I was ſaying in the beginning of this Article, of their covering all their Deſigns with the faireſt pretences to Piety and Godlineſs, they pretend always to act not only for the Glory, but for the greater Glory of God, this being the fam'd *Motto* of the Order, *ad Majorem Dei Gloriam:* Though if we look narrowly into their real Projects, they aim more at their own Glory than at the Glory and Honour of him they pretend only

to

to glorifie, inſomuch that they would not be called *Loyolites*, or *Ignatians*, from *Loyola* or *Ignatius*, their firſt Patriarch and Founder, but the *Society of Jeſus*, forſooth, *la Compagnie de Jeſus*; as if they were the only People in the World that deſerved this Title; Whereas none have perhaps leſs Right to it, becauſe of the inſufferable Pride they are generally and deſervedly too accus'd of, being great Deſpiſers of the Secular *Clergy*, and of all the other Religious Orders, as looking upon themſelves as the chief, if not the *only* Supporters of the Church of *Rome*; though they are ſo far from appearing intereſted, and covetous of Reward for what Service they do the Publick, that they are oblig'd to teach, preach, and ſay their *Maſſes*, without the leaſt hopes of any Salary for their pains; yet they do nothing for nothing, and expect to be conſidered for their very *Maſſes*, not under the Notion of a Reward, but of an Alms either given or promiſed

before the Work is begun: Wherein their Condition is much better than that of the *Mendicant Friars*, becauſe the begging Tribe depend only upon either publick or private *Charity*, without any Yearly Revenue: Whereas the ſubtler Jeſuits have got the benefit of both, as I was ſaying before, their *Profeſs'd Houſes* being maintain'd by the publick, and their Colledges upon their own Stock and Fond. They pretend not indeed to take *any Money* with ſuch as they admit into their *Society*, yet they have always a ſpecial regard to One of theſe Three following things in their Choice, either to Riches, Quality, or great Parts: If their *Proſelyte* be rich, let him be never ſo great a Blockhead, they are ſure to catch at him greedily; If he is of a Noble Extraction, and well allied, they are likewiſe for his admittance, becauſe of the ſupport they get by it from his powerful Friends; and if he is a Man of Great, Natural, or Acquired Parts, they

they think him the fitter for their buſineſs, which is generally Teaching, Preaching, and Intriguing in all Courts, and private Families for their own Ends.

ARTICLE XXXVII.

1. *The Aim of the* Romiſh *Zealots.* 2. *The pretended Zeal of Popiſh Princes.* 3. *The* French *King's real Deſign in Dragooning his Subjects.*

The Pope's Pretences to Piety and Godlineſs, to the ſaving of Souls, and to the greater Glory of God, are ſo plauſible, that notwithſtanding all that is laid to his Charge by his Adverſaries, we ſhould ſtill entertain a favourable Opinion of his Goodneſs, if we knew not what he chiefly aim'd at in all his pretended Apoſtolical Undertakings. 'Tis not for nothing that he has erected the Colledge *de propagandâ*, or rather *de congregandâ fide*, allowing

a Yearly Penſion to all Secular Prieſts employed in the Converſion of *Hereticks*: Wherein, though ſome of them perhaps through a miſtaken Zeal, intend nothing elſe but the Good of Souls; yet ſure I am the Governours of the Church of *Rome* have a Temporal proſpect upon the matter of recovering one day thoſe vaſt Revenues they have loſt, by the withdrawing of ſo many Nations from the Popiſh Yoke. I doubt not then but ſome ſilly ignorant Prieſts may fancy they do God Service in doing their utmoſt Endeavours to convert *Proteſtants* to their Principles; but the *Conclaves* aim in puſhing them on to the Work, is the hopes they ſtill are in of recovering *Peter's Pence* again, and of enriching *Rome* once more, as of old, with the Spoils of *England*. Now as Children follow commonly the Example of their Fathers, the Popiſh Princes imitating exactly the Popes Politicks, endeavour likewiſe the Converſion of Mankind to their prin-

principles for the ſame Ends. One would take the late Kings of *Spain* and *Portugal* for true Apoſtles, to judge of them by their apparent Zeal to convert both *Indies:* The King of *Portugal* wrote himſelf to *Ignatius* of *Loyola*, Patriarch of the Jeſuits, for ſome of his *Society* to convert the *Eaſt Indies* to the Chriſtian Faith; and he was ſo earneſt upon the Matter, that he ſpar'd no Expences to promote the *Roman Catholick* Intereſt in thoſe parts; And though the King of *Spain*, as the Abler of the Two, did out-do him in this political Zeal, ſending great numbers of Churchmen, of all ſorts, to *Florida*, to *Mexico*, to the *Philippin* Iſlands, and other places conquer'd, or to be conquer'd by his Victorious Arms; Yet *Lewis* the Fourteenth ſheweth himſelf more zealous than either of them, by Dragooning his Subjects into *Popery*. The Apoſtles themſelves never dream'd of his Method of converting Souls to the Chriſtian Religion:

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the only way they underſtood and practis'd of making *Proſelytes*, was that of perſwaſion, of preaching, teaching, arguing, and exhorting. This Method is far more efficacious; Turn ye muſt, or burn: The *Dragooning* Sword unties ſooner the Gordian Knots of Religious *Myſteries* than all the ſubtleſt Arguments either of Philoſophers or Divines. This is a Secret, till of late, unknown, and how Antichriſtian ſoever, the only that I can imagine, or contrive, to make all Nations outwardly agree as to Matters of Religion.

If the ſimpler Mob be of Opinion, that the Princes I have mentioned, undertook the Converſion of the *Infidels*, meerly upon the account of Religion, I am ſure the wiſer ſort of Mankind will both think and ſay, That Intereſt, Ambition, and Conqueſt, were their *chief*, if not *only* Inducements to ſuch Religious Enterpriſes, as they are ſo much commended for by thoſe who either

ther love to flatter them, or are not clear ſighted enough to ſee through the ſpecious pretences of Deſigning Men. For 'tis certain, that the two firſt had in proſpect, as they have yet at this very day, the Conqueſt of the *Eaſt* and *Weſt Indies:* Which Attempt they thought would prove both eaſie, and without hazard, if they could once engage the ignorant *Indians* to ſubmit to an Implicite Faith, and a blind Obedience to the Church of *Rome*; wherein they ſucceeded ſo well, that the Emperour of *Japan* became, not without Reaſon, jealous of the great numbers of the New Converts in his Dominions; and upon notice given him by the *Dutch* of the Popiſh Princes real Deſign in ſending ſo many Miſſionaries at ſo great Charges to his Territories, and other Neighbour-Nations, he immediately gave out his Orders for deſtroying all the Chriſtians by Fire and Sword, upon ſuſpicion of a Plot ſet on foot by the Popiſh

Popiſh Kings againſt himſelf and his Subjects. Now as for *Lewis* XIV. the very Papiſts themſelves confeſs, that he is no more concern'd for Religion, whatever he may appear to be to the ſimpler World, than if he pretended to none at all; and that all the noiſe he makes about the converting of the *Hugonots*, comes from a ſecret Ambition of putting himſelf in a poſture to Maſter his Neighbours, by ſecuring himſelf from ſuch as he looks upon, though without any Reaſon, as his moſt dangerous and Domeſtick Enemies.

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ARTICLE XXXVIII.

1. *Why the Papiſts keep the People in Ignorance.* 2. *The Silence of the Scripture about the Fundamental Principles of Popery.* 3. *Why the Church of* Rome *allows not of the Common Uſe of Scripture.*

'Tis, one would think, an unaccountable thing, that the Papiſts will not allow the Scripture to be tranſlated into Vulgar Languages; Yea, nor the publick Prayers to be either read, or ſaid in a known Tongue, ſince nothing ſeems to me more directly contrary to their own Intereſt, than to keep the People in Ignorance of the chief Matters relating to their own Religion, becauſe ſo long as they are in this condition, they may be eaſily carried away by the Wind of any Doctrine, upon the firſt charitable inſtruction, or friendly invitation to open their Eyes, and make uſe of their Reaſon, for

for the chief end God has allowed it to Mankind; that is, the ſaving of our Souls: Whereas, while they live in a ſtate of Ignorance, they are in a meer Capacity to any thing, by reaſon of their Want of that knowledge the Papiſts themſelves could afford them, if they ſpoke not to them from the very Altar in a ſtrange and unknown Tongue.

But what I wonder moſt at, is this, that they ſuffer the illiterate Men, and ſilly Women to ſay their Prayers in *Latin*, which they underſtand not, as if the Heart could be moved without the underſtanding be firſt illuminated. Whatever may be the Effect of Ignorance in other caſes, ſure in this it can never be the *Mother of Devotion:* For how can a Man pray heartily to God Almighty, when he knows not whether what he ſays be Senſe or Nonſenſe; or, for ought he knows of the whole Matter, downright *Blaſphemy.* That the *Romaniſts* ſhould publiſh the Scriptures in an unknown tongue,

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'tis odd indeed, ſince they are written for all Mankind; Yet not much to be wonder'd at, becauſe they do not deſign them to be read by the unlearned Tribe: But to allow the unlearned *Mob* to read, and ſay *Latine* Prayers they underſtand not, is a thing they can hardly account for. Nevertheleſs, ſince we know the Papiſts to be like the Children of this World, *wiſe in their Generation*, and their Church to be a Politick, rather than a Religious Body, we muſt of courſe conclude, that they do not commit ſuch palpable Irregularities, but upon a fair proſpect of ſome very conſiderable advantage for themſelves: and this is chiefly the maintaining of the People in their blind Obedience to the Authority of their Church; which, notwithſtanding all her pretences to Infallibility, holds it to be both lawful and uſeful for Men to make their Spiritual Exerciſes in an unknown Tongue, though this be ſuch a piece of blind Obedience, as would make

us ſay to God in our daily Addreſſes, we knew not what, ſince the imaginary general Intention of the Church, they pretend to be ſufficient in this caſe, could never ſupply the particular want of Knowledge in what relates immediately to the good of our Souls.

Now how Antichriſtian ſoever you may judge it to be, to keep the Scriptures, that are God's Letters Patents to all Mankind, from the common people; Yet the *Papiſts* are oblig'd, through a principle of Self-preſervation, to condemn the common uſe of ſo dangerous a Book, as they call the Scripture. And I confeſs it to be ſo for them, as mentioning no where the fundamental and diſtinguiſhing Articles of *Popery*, the Infallibility, I mean, and Univerſality of the particular Church of *Rome*, the Tranſubſtantiation of the Bread and Wine into the Body and Blood of Chriſt, that are now in Heaven, the Lawfulneſs of Image-Worſhip, Relick-Worſhip, of Prayers to the Saints,

Saints, and for the delivery of the Souls pretended to be in *Purgatory*, &c. If the people were made ſenſible, that theſe things were not reveal'd in the Word of God, they would, without any longer delay, ſhake off the inſufferable Yoke of *Popery*, ſince they might ſoon underſtand, by the daily peruſal of the Holy Writ, that theſe, and the like new coin'd Articles are meer humane Inventions, and not God's reveal'd Word. The *Papiſt* then, I fancy, how fooliſh ſoever you may think him, acts wiſely, and according to the great Law of Self-preſervation, in not allowing the people to read the Scripture, becauſe the common uſe of this Divine Book, would prove the utter ruine of the *Romiſh* Church, for the Reaſon I juſt now hinted at.

ARTICLE XXXIX.

1. *Men generally more concern'd for their own Reputation than for the Honour of God.* 2. *A Young Lady ſeverely uſed by her own Mother, and upon what account.* 3. *The late Prince of* Conde's *Reflection againſt the* French *Biſhops.*

Though Fathers and Mothers vertuouſly enclin'd, can hardly bear with the irregular and ſinful Actions of their Children; yet 'tis obſervable, that they are much more concern'd for ſome ſins they commit, than for ſome others, though perhaps more heinous and more grievous in their own Nature: As for inſtance, How many take little or no notice of their Childrens Drinking, Swearing, Gaiming, Stealing, *&c.* who nevertheleſs uſe them with the utmoſt Severity, if they chance to commit ſuch ſins of frailty, as may occaſion either diſgrace or ſhame to them-

themſelves or their Familes. This I can give you a ſufficient proof of by what I have once obſerved my ſelf in the behaviour of a very preciſe and godly Lady towards the beſt of her own Daughters, though look'd upon by her as the very worſt, becauſe ſhe had been overcome by the fair words, and reiterated promiſes of a deceitful Lover. The Young Lady having liv'd till then in great Reputation among her Neighbours, was thought a true Pattern of Vertue and Modeſty, by all that knew her; Whereas her Siſters were known to be guilty of lying, drinking, of detracting of all Mankind; to ſay nothing of their inſufferable Vanity and Pride; of their Gaiming late and early, or rather whole Nights and whole Days, and of many other immoral Exerciſes of that kind; for which their godly Mother never ſo much as once check'd them in good earneſt, though upon the firſt diſcovery of her Eldeſt Daughters Misfortune, ſhe fell upon

her in ſuch a fury, that had ſhe not been reſcued out of her hands, it was generally believ'd ſhe had murder'd her.

You may eaſily think I deſign, by this ſhort paſſage, to tell you, that ſuch as are meer pretenders to Vertue, mind always more their own Concerns than thoſe of God Almighty, whom yet they ſeem to honour ſo much with their lips, as to check and condemn all ſuch as make not ſo great a ſhow of Godlineſs as they upon all publick occaſions commonly do. The ſins of the Siſters I was ſpeaking of, were ſins indeed againſt God; but the Fault committed by the Ladies Eldeſt Daughter, was ſomething elſe, as being a diſgrace, and a ſtain to the Family: and that I fancy, this *Old Lady* was chiefly, if not only concern'd for; or that her Daughter, by this unhappy accident, had loſt that which did beſt qualifie her for a rich, and honourable Match. What happen'd lately in *France*, is ſome-

ſomewhat a-kin to what I have been diſcourſing of, ſince it lays open to the World ſuch as are but ſeemingly concern'd for nothing more than for the Honour and Glory of God.

The Famous *Moliere* had written a Comedy, intituled, *Tartuffee* againſt Bigots, Hypocrites, and all ſorts of meer Pretenders to Religion; but with ſo little applauſe from ſuch as knew themſelves to be guilty, that the Biſhop of *Autun*, the chief Man, as it was reported, aim'd at in the Play, aſſiſted by ſome of his Brethren, complain'd to the *French* King of the Wrong done them by *Moliere*, who having inform'd the Prince of *Conde* of their whole proceedings, gave his Royal Highneſs occaſion to ſay, *That ſeveral Treatiſes had been diſpers'd up and down the Kingdom, to introduce Atheiſm, which the Biſhops took no notice of, becauſe there the Honour of God only was concern'd; but that now they appeared with a greater Zeal than was requiſite againſt* Tar-

tuffice, *becauſe their own Reputation ſeem'd to lie at ſtake.*

ARTICLE XL.

1. *Intereſt the frequent Cauſe of Ingratitude.* 2. *King* Charles *the Second's Behaviour towards his beſt Friends.* 3. Lewis *the* XIV. *highly oblig'd by the* French Hugonots.

Such as forget, or reward not the good done 'em by their beſt Friends and Benefactors, are generally thought either to be guilty of, or not to ſcruple much at any other Crime, according to the old ſaying, *Si ingratum dixeris omnia dixeris:* Yet the Power of Intereſt is ſo abſolute, and ſo arbitrary, as to cauſe Men ſometimes not only to forget their true Friends, but likewiſe to promote and enrich their greateſt Enemies. What Obligation *Charles* the Second had to the Cavalier Party in *England*, *Scotland*, and *Ireland*,

land, 'tis too well known to be told again in this place. How many, both Noblemen and Gentlemen, ſtood up for him in the worſt of Times, to the hazard and loſs of their Lives and Fortunes, ſuffering patiently, till he came home again, the greateſt Extremities that Oppreſſion and Want could expoſe them to: Who had not thought but that upon the Return of King *Charles* to *England*, they had been all nobly rewarded for their paſt Services and Sufferings, for their conſtant loyalty, and daily endeavours to ſet things again upon their firſt Foundation: And I doubt not but King *Charles* II. had been very willing to gratifie, and reward too his diſtreſs'd Subjects, had he not judg'd ſuch a piece of Gratitude quite contrary to his real Intereſt: For conſidering that ſuch as ſtood up for his Concerns, were ſo entirely conſecrated to his Service, that no hard uſage on his ſide could break them off from their loyalty to the Royal line,

he thought he could uſe them as familiarly as he pleas'd; yea, and ſlight them too without their taking much notice of it, provided they were now and then commended for the conſtant performance of their Duty in the hardeſt times: But as for the downright Rebels, and all ſuch as oppos'd moſt his Intereſt, becauſe they were the richeſt Men in the Nation, and the moſt conſiderable, upon the account of their Authority among the People, he very prudently clos'd in with them, as being the ſureſt props of his new ſetled Throne. So that whatever good Service we do to our Friends, if they find it their Intereſt to make us no Returns for our Kindneſs, we muſt not rely too much upon what we may reaſonably expect from them, and they ought to do for us.

But yet King *Charles* the Second dealt not ſo harſhly with his real Friends, as *Lewis* the Fourteenth with the *French Hugonots*, who having de-

declared themſelves for his Right againſt the then Prince of *Condè*, caus'd the whole Kingdom of *France* to take his part in oppoſition to the ambitious pretences of that dangerous Antagoniſt. Becauſe every one is not particularly acquainted with the Matter of Fact, I ſhall upon this occaſion give you a particular and ſhort account of the whole paſſage, that the World may be thoroughly inform'd, how injuſtly the *French* Proteſtants have been dealt withal by *Lewis* the Great: The Prince of *Condè* conſidering firſt, That *Lewis* the Fourteenth was born near Three and Twenty Years after *Lewis* the Thirteenth, his Father, was married, and ſecondly, That this Prince had been always ſo ſickly and weak, that ſome doubted very much if he could be the true Father of *Lewis* XIV. Upon this grounded ſuſpicion, he immediately declared his Right to the Crown, as next Heir; and accordingly marching with a powerful Army towards *Paris*, forc'd the Cardinal,

dinal, the Queen, and the Young King to fly as far as *Amiens*, before any of the *French* Cities would take notice of him, till the Cardinal ſent to the *Hugonots*, to deſire their aſſiſtance in ſuch a dangerous Juncture as that was: Who unanimouſly agreeing to give him all the Succours they could raiſe for his Service, frightn'd the Prince back again without executing his Deſign. Immediately upon the News of his Retreat, the ſtrong Cities, that till then had ſhut up their Gates, not only receiv'd the flying King, but furniſhing him with all Neceſſaries, enabled him to march back to *Paris* again with an Army, where though oppos'd at firſt by *Madamoiſelle*, he was at laſt admitted with great ſhouts and acclamations of the People. Though this was ſuch a ſingular piece of Service, as deſerved the greateſt reward; yet when the King came to age, in a great Council held in his preſence, the thorow overthrow of the *Hugonots* was fully re-

reſolved upon: Which ſo ſtartl'd the King himſelf at firſt, that he told plainly his Counſellours, He had always been inform'd, That the *Hugonots* had ſettl'd the Crown upon his Head, in oppoſition to the Prince of *Conde*'s aſpiring Ambition: But it was immediately reply'd by the Council, That for that very Reaſon he ought to leave no ſtone unturn'd to deſtroy 'em, *becauſe if they had been not very long before powerful enough to ſettle the Crown upon his Head, they were then able enough, if they pleas'd, to pull it off again.*

ARTICLE XLI.

1. *That Riches change Mens Tempers.* 2. *And why.* 3. *What the Papiſts us'd to ſay of the New Converts in the late Reign.*

'Tis commonly ſaid, That a change of Fortune for the better, alters a Man's Humour and Temper; *Honores mutant Mores.* But it's not ob-

obvious to every common Underſtanding, why it does ſo: For though it be generally true, That Men become prouder by great Riches acquired, and Eminent Dignities conferr'd upon them, it muſt be further inquir'd, what is the true Cauſe of this Pride, which renders them ſo unſociable to ſuch as formerly were their Equals and Companions? May not I then be allow'd to ſay, That their Pride being perhaps more affected than real, 'tis chiefly grounded upon Intereſt; which I make out in ſhort thus: If Men after they are promoted to great Dignities, whether Eccleſiaſtical or Civil, behav'd themſelves towards their once familiar Acquaintances with the ſame Exteriour Humility and openneſs of Heart they were us'd to do before their promotion, they would be forc'd, in a manner, to make them ſhare in their Eſtates likewiſe, as well as in their intimate Friendſhip: 'Tis then a piece of prudence in them, according to the Political

litical Maxims of Self-intereſt, to break off all intimacy with their old, if poor, Friends, leaſt they be ſolicited to ſupply their Wants, to the leſſening of what they themſelves muſt ſpend in Superfluities: And for this very Reaſon I am of Opinion, That the unſociableneſs, if I may ſo ſpeak, of moſt men under the Circumſtances we are diſcourſing of, comes directly from their greedineſs to keep what they have got, leſt by their Familiarity with their former Friends, they be oblig'd, in point of Honour, not to let them want upon occaſion: For 'tis generally obſerv'd, That the ungratefulneſs of moſt men to their trueſt Friends, and greateſt Benefactors, is always to be aſcrib'd to their unreaſonable Covetouſneſs upon the ſudden change of their Fortune, either becauſe of their great and neceſſary Expences in a higher poſt, or upon the account of their new ambitious projects they muſt lay up for, being never contented with

their

their preſent condition, how flouriſhing ſoever, becauſe the more they have, the more they covet;

Quo plus ſunt potæ plus ſitiuntur aquæ.

Upon this account we may truly ſay, That all Men are equally poor, and in Want, becauſe no man thinks he has enough to anſwer his preſent occaſions: So unſatisfied we ſtill are with the plentifulleſt Enjoyments of this World. Since then, in all our Attempts, we purſue always our own Intereſt, notwithſtanding our pretences ſometimes to the contrary, we ſhall be reckon'd to act like Politicians, if we mind what particular advantage every man aims at, that ſo knowing what he may be gain'd by, we may take our meaſures accordingly, for our own ends. This Maxim being carefully obſerved by the late King, in preferring upon all occaſions the New Converts to confirm them in his Religi-

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on by the actual poſſeſſion of that, the very hopes of which had brought them over to it, gave occaſion to the old *Roman Catholicks* to ſay, *That the Kings Papiſts got all, but Gods Papiſts Nothing:* Meaning, that the New Converts were always gratified either by Penſions or Employments: whereas ſuch as were bred up *Roman Catholicks*, though in want, were commonly ſlighted, or ſeldom taken notice of, becauſe 'twas thought that the latter being Papiſts by principle, would not eaſily leave their Religion; and that the former being only ſo through Intereſt, could not ſtay long in it without a preſent and competent Reward.

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ARTICLE XLII.

1. *No true Image of God, and why.* 2. *God Viſible in the Works of the Creation.* 3. *Why ſo ſeldom minded by Mankind.*

Though there can be no true Image of God, becauſe of the incomprehenſible Excellency of his Nature, yet we may be allowed to ſay, That he is viſible, in a manner, to a diſcerning Eye in the wonderful Works of the Creation: For who can behold unconcernedly, in a bright Night, the Starry Heaven we are ſurrounded with on all ſides, and not think, at the ſame time of the inconceivable Beauty of our Celeſtial *Jeruſalem*, whoſe meer outſide, or Avenues, are ſo glorious and ſo delightful? Do not the orderly and conſtant motions of the Planets ſpeak aloud, to ſuch as have Ears, the infinite Wiſdom of the Overſeer? Is it poſſible to conſider the in-

incomparable Splendour of the Sun in our Meridian, without remembring of him, *qui lucem habitat inacceſſibilem*; who inhabiteth an inacceſſible light? But does not the ſpreading Earth, while it ſheweth us the Almighty Power of its Maker, as being thrown into the midſt of the *Vortex*, or Heaven we are incloſ'd in, without either foundation or Pillar to ſupport ſuch an huge Maſs, point us out with as many Fingers as it produceth Plants and living Creatures, the Power, Wiſdom, and Goodneſs of an inviſible God? And can we, opening our Eyes, look upon the orderly ebbing and flowing of the Ocean, without raiſing our Minds towards him, who has ſet bounds to the Sea? To be ſhort, we need not conſult Books about the Being of a God, nor read them, to be put in mind of him, the whole World being a great Volume that we may and ought upon all occaſions to peruſe, in order to diſcover the inviſible things by ſuch as

are viſible, and obvious to the Corporal Eye. Since then, as I was ſaying before, nothing is ſo viſible, in ſome ſenſe, as God himſelf in the Works of his Power; I muſt, in purſuance of my Deſign, inquire in this place, why men have Eyes, and ſee not what they may ſee, with the leaſt attention, in every Object of their very Senſes:

Jupiter eſt quodcunq; vides Jovis omnia plena.

If we gaze a while at a great and ſtately Palace, beautified with whatever Art and Wit can contrive, we call preſently to mind either the Architect or the Owner, admiring both the Skill of the one, and the Riches and Power of the other, who could raiſe at his own Expences ſuch a ſtately Building: Now can we imagine any Earthly Palace in the leaſt comparable to the World it ſelf, either as to Beauty or Statelineſs, the very Roof, if I may ſo ſpeak, or the

the Concave part of this large Houſe, being an Object of an unſpeakable Pleaſure to a diſcerning Eye, becauſe of the wonderful Beauty of the fix'd Starrs, of their hugé bulk, how ſmall ſoever in appearance, of their Regular Motions, and ſecret Influences upon our Globe; yea, and upon all contingent Events likewiſe if Judiciary Aſtrologers are to be hearken'd to. I need not mention in this place the Beauty of the Earth it ſelf, in the infinite Variety of its parts, which though not ſo glorious as the Celeſtial Bodies, are yet, if narrowly look'd into, no leſs ſurprizing Objects.

But to come to a Concluſion upon the whole Matter, What is the True Reaſon why beholding daily and hourly this vaſt and ſtately Palace, I mean the World we live in, we ſcarce ever enquire either after the Maker or the Owner, who are both in this Caſe one and the ſame, the Almighty and Glorious Creator of all things, God himſelf? 'Tis eaſie to gueſs

what I muſt anſwer to this Queſtion, not ſo much in order to follow out my deſign, as becauſe of the undoubted Truth of the Matter of Fact, That Temporal Intereſt ties our Hearts ſo ſtrongly to Earthly Things, that moſt men behave themſelves no otherwiſe than if they look'd upon the very Fundamental Article of all true Religion, the Being of a God, as a meer Politick Contrivance to frighten the ſimpler ſort into Honeſty and Morality; Or if they are not throughly ſo guilty, conſidering how they ſpend their whole life in Gaiming, Trading, Fighting, Eating, Sleeping and Drinking, without having perhaps ever thought once ſeriouſly of a God, we have Reaſon to think, that their whole Soul is ſo applied to their worldly concerns, that they never remember of a *Deity*, unleſs perhaps when they take his Holy Name in vain. The chief and only Reaſon then, why men live ſo many Years without making that uſe of

of this Viſible World 'twas chiefly deſign'd for, is, becauſe, as the Scripture ſays ſomewhere, ſome are wholly taken up with the Concerns of a married life; others are deeply engag'd in Publick or Private Affairs, which they cannot clear themſelves of; and all generally purſue their own Temporal Happineſs, or *their own things* ſo eagerly, that few or none raiſe their Minds above the Objects of their Senſes.

ARTICLE XLIII.

1. *The chief Remedy againſt* Burning. 2. *The Vows of perpetual Chaſtity ſinful.* 3. *Why impos'd by the Church of* Rome.

Since 'tit certain, That a married life is the Soveraign Remedy againſt what the Scripture calls *Burning*, it may be worth our while to inquire, how it comes to paſs, That the Church of *Rome* neither allows her

Prieſts nor her Nuns to marry: For it being undeniable, that they may, and do burn as often, if not oftner than others, why ſhould they be forbid the uſe of the chief Remedy preſcrib'd by the Scripture it ſelf againſt ſuch an ordinary frailty? Sure they cannot pretend to a greater Holineſs, upon this account, than the reſt of Mankind, becauſe the Vows of perpetual Chaſtity, or of never marrying, which is the ſame thing in their Opinion, are really ſinful, If it be a ſin to put a ſtop, as much as in us lies, to the propagation of Mankind, in a lawful way, though chiefly deſign'd by the Author of the Creation; or if it be a ſin, either to reject the very Remedy God himſelf, as our great Phyſician, has ordered us againſt the violenteſt Temptation we can be liable to; that is, againſt *Burning*; or to ſay againſt the expreſs Words of the Holy Ghoſt, *'Tis better to burn than marry.* Now, though I willingly grant, That as he does well who mar-

marrieth, ſo he may, in ſome Caſes, do better who marrieth not; yet I maintain, 'tis always better to marry than to make a Vow never to marry; becauſe ſuch an act as this is the tying of our ſelves up from doing a lawful thing, and in ſome caſes neceſſary, under a no leſs pain than that of Eternal Damnation: For when the Prieſts and Nuns, upon their admittance into the Order they are enroll'd in, pronounce theſe ſolemn Words, *Voveo Caſtitatem perpetuam*, I vow and promiſe perpetual Chaſtity; They Equivalently ſay, That if ever they marry, yea, were it to quench their *Burning*, they are in a ſtate of Damnation, for doing what the Scripture adviſeth them to do againſt a preſſing Temptation. Since then 'tis clear from the Premiſes, to an unprejudic'd mind, That the forementioned Vow being unlawful, ought neither to be taken, nor kept if once taken, undoubtedly ſome conſiderable Intereſt or other muſt oblige the

Church of *Rome* to impoſe upon her Children ſuch an unnatural Yoke as this is; and I know no other thing ſhe can aim at in this caſe but worldly Grandeur, by ſecuring to her ſelf the chief Defenders of her Authority, the Religious Orders of all Colours, which as the *Vows* give Being to, ſo they likewiſe without them cannot ſubſiſt: For whatever Money is given in with their *Novices*, as they ſpeak, may be recovered again, in caſe they make no Vows after a Year or Two's Trial. If then we remember, that the Church of *Rome* aims always in all her undertakings at worldly Greatneſs and Riches, we cannot but admire her Policy as much as we ought to abhor her Wickedneſs, in taking this method to make her ſelf a Party, and a ſtrong one too in every Corner of Chriſtendom.

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ARTICLE XLIV.

1. *Grains of Allowance for lewd Women in* Rome, *and upon what account.* 2. *The Courtiſans baniſh'd* Rome, *and called home again.* 3. *A conſiderable Abuſe ſuffered in* Amſterdam, *and why.*

Publick Protection given to lewd and debauch'd Women, is ſuch a piece of Scandal, that *Rome* it ſelf might be aſham'd of it: But the leaſt ſmell of Gain out of any thing whatſoever, *dulcis odor lucri*, &c. being ſo ſweet and comforting, we need not wonder to ſee the Pope himſelf ſlight his own Good Name and Reputation for a Yearly Revenue he gets by protecting ſuch Women as give themſelves up to the publick Luſt. Though the Matter of Fact be very certain, and no where doubted, yet becauſe the manner is not ſo generally known, I ſhall give you a true and ſhort account

count of it upon this occaſion: When Women are reſolv'd to turn themſelves looſe, they are oblig'd to make their appearance before Two Publick *Notaries*, or before Two Judges, in order to renounce ſolemnly their Names, Families, and Reputation: Which being perform'd in the uſual manner, they are allowed a *free Trade*, provided firſt they live together in certain noted places; provided, ſecondly, they wear ſomething or other they may be known by; and thirdly, that they fail not to pay every Year a certain Sum into the Pope's Exchequer for their Freedom. The *Romans* chief Apology for ſuch an unchriſtian Toleration, is the pretence of ſhunning a greater Crime, I do heartily abhor to name, as well as to think on, otherwiſe, they ſay, unavoidable in that Climate, if the former *Conveniencies* were not allowed of: which, they add, is ſo true, that one of the Popes having baniſh'd all the Courteſans, was not only forc'd to call them back to

Rome

Rome again, upon his Diſcovery of a greater and daily abomination, occaſion'd by their abſence; but likewiſe, that there might be nothing wanting on his ſide for putting a ſtop to one ſin, and promoting another, caus'd a conſiderable Sum of Money to be diſtributed among them, to enable them to buy ſuch things as might fit them the better for the uſe they were deſign'd for. So one only among the Popes undertook to clear *Rome* of lewd Women, and, for ought I know, none will ever attempt the like again, becauſe of the Conſiderable and Yearly Benefit the Apoſtolick Chamber gets by thus indulging Humane Frailty. 'Tis true, there is a Monaſtery appointed for the uſe of the Repenting Courtiſans: But through this very pretended Zeal, we may eaſily diſcover a real Deſign of Gain and Intereſt: For ſince 'tis certain, that the Pope's Revenues are Yearly better'd by the multitude of the Courtiſans, there could be no Contrivance ſo plauſible,

nor

nor ſo uſeful for the Pope's Deſign, as that of a Monaſtery, or Retreat for them in their Old Days, when ſin has left them, becauſe Young Women conſidering, that they can provide for themſelves, with the help of the *allowed Trade*, during their greener and flouriſhing Years; and that they are ſure to be provided for when Old Age comes on, in the Monaſtery deſign'd for them, are undoubtedly thereby encourag'd to turn Courtiſans, upon ſuch a fair proſpect of never wanting neither Young nor Old, in caſe of a true or feign'd Repentance.

But what I have ſaid of *Rome*, I may likewiſe ſay of a very Reform'd City, *Amſterdam*; and that Intereſt obligeth not only the Papiſts, but alſo the beſt ſort of Chriſtians to connive ſometimes at the greateſt Crimes and Abuſes. The *Muſick-Houſes*, as they call them in *Amſterdam*, are allowed of by the Magiſtrates all the Year round, becauſe of the Money ſpent daily there, to the great

great benefit of the City, by lewd Women, and ſuch as come to meet them in theſe places. As I could not but diſcover ſometimes my particular concern to ſee a Reform'd City guilty almoſt of the ſame abomination we ſo often reproach *Rome* with, I was told by an underſtanding *Hollander*, That the Toleration of the forementioned Houſes, how ſcandalous ſoever, was very prudently and politically allowed of by the Magiſtrates of *Amſterdam*, upon this account, that the Pay near of Twenty Thouſand Seamen comes home to them that way again, it being generally obſerv'd, that ſuch Houſes are moſt reſorted to by idle Mariners, who would ſpend the Money they have got in the States Service, in the Neighbour-Cities, if their Debauchery was not conniv'd at in *Amſterdam*.

ARTICLE XLV.

1. *The Abuſe of Godlineſs.* 2. *Good Advice againſt the treacherous Deſigns of the deceitful.* 3. *The Seven* Woes *of the Goſpel pronoun'd againſt Hypocrites.*

Men commit not only all kind of Crimes for intereſt ſake, but, which may ſeem ſomewhat ſtrange, become godly and vertuous for the ſame end; Godly, I ſay, at leaſt in appearance, as thinking that Piety which the Scripture ſays is uſeful for all things, *utilis ad omnia Pietas*, may likewiſe be uſeful for the getting of Money: Such men are always leſs concern'd to do ill, than to do ill-like, becauſe by the former they offend God only, whereas by the latter they commonly give offence to men, whom they regard more than him they ought only to fear: Upon this account 'tis that they are careful to avoid no ſin but that of Scandal, being

being ready, upon any advantage, to lye, cheat, and murder, to commit Theft, Fornication, and Adultery, if they can but do it ſecretly: They are, I fancy, of the *Italians* Opinion, That *what is not known is not done*; that is, as good as not done, becauſe it puts no ſtop to the promoting of their Intereſt ſo long as hid, and kept from the knowledge of ſuch as would be very loth to help them either with their Purſe or Credit, if they were inform'd of their ſecret Life and Converſation. Since then the World is ſo deceitful, for our own private meaſures we ought particularly to take notice of ſuch as court us unexpectedly, and at an extraordinary rate, with a ſhow of Humility and Modeſty, beyond their Temper and Cuſtom upon other occaſions, becauſe, to be ſure, they either intend to put a Cheat upon us, or to obtain from us, or by our mediation, ſome particular favour. But thoſe ſort of Hypocrites are moſt of all guilty, who under the ſpeci-

ous

ous pretence of Religion, cover their real Deſigns of Intereſt and Conqueſt, as generally the Papiſts do, when pretending to gain our Souls, they aim chiefly at our Goods and Eſtates, as may be eaſily made out by whatever they have undertaken of moment, either at home or abroad; and I wiſh I had no reaſon to ſay, That they are not imitated in this by ſome of the Reform'd part of the World, who tho they pretend not to Infallibility, act nevertheleſs, as if they believ'd themſelves infallible, in depriving, either directly or indirectly, of their Eſtates all ſuch as cannot in Conſcience conform to their way of Worſhip: Which gives us juſt grounds to ſuſpect, that this Temporal Concern is the chief thing they aim at, notwithſtanding all their fair pretences to a *thorough Reformation, to the promoting of the Goſpel*, and of *Saving Faith in Chriſt*. 'Tis certainly againſt ſuch *Phariſees*, and meer pretenders to Holineſs, that Chriſt pronounc'd with ſo much Zeal

and

and Eloquence, the Seven following *Woes.*

1. *Wo unto you Scribes and Phariſees, Hypocrites;* Mat. 23.13. *for ye ſhut up the kingdom of Heaven againſt men; for ye neither go in your ſelves, neither ſuffer ye them that are entering to go in.*

2. *Wo unto you Scribes and Phariſees, Hypocrites; for ye devour Widows houſes, and for pretence make long prayers: therefore ye ſhall receive the greater damnation.*

3. *Wo unto you Scribes and Phariſees, Hypocrites; for ye compaſs Sea and Land to make one Proſelite, and when he is made, ye make him two-fold more the child of Hell than your ſelves.*

4. *Wo unto you ye blind guides, which ſay, Whoſoever ſhall ſwear by the Temple it is nothing, but whoever ſhall ſwear by the Gold of the Temple, is a debter.*

5. *Wo unto you Scribes and Phariſees, Hypocrites; for ye pay the Tithe*

of Mint, and Anniſe, and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith; theſe ought ye to have done, and not to leave the other undone.

6. *Wo unto you Scribes and Phariſees, Hypocrites; for ye make clean the out-ſide of the Cup, and of the Platter; but within they are full of Extortion and Exceſs.*

7. *Wo unto you Scribes and Phariſees, Hypocrites; for you are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneſs.*

We have here Hypocriſie, and all its Deſigns of Intereſt laid open, with that life and plainneſs, that I need not enlarge upon the Subject Matter of this Article: I ſhall only add, That as the Ten Commandments are written in golden Letters in every Church, to mind the Chriſtians of their Duty, it were likewiſe fit the Seven foregoing *Woes* ſhould be ſet up in every *Church*, *Kirk*, *Field-Conventicle*

venticle, and *Meeting-houſe*, that both the Preachers and the Hearers may remember, *firſt*, That 'tis neither long Prayers, groaning, weeping, nor ſaying, *Lord, Lord*, that they are to be ſaved by, but a living Faith, a real Vertue, and an unfeigned Repentance; and *ſecondly*, That as God is a true Spirit, ſo he ought, and will be ador'd by all ſuch as he lays claim to, *in Spirit and Truth.*

ARTICLE XLVI.

1. *Lewd Women.* 2. *Quack-Phyſicians.* 3. *Judiciary Aſtrologers.*

Though it be clear, That all men purſue not the ſame particular Intereſt, ſince ſome act for profit, others for pleaſure, and others again by a principle of Ambition, I do nevertheleſs incline to think, That moſt men, whatever may be their pretences to the contrary, aim at nothing more in all their projects, than at the increaſe of their Treaſures; that is, of their

Money, becauſe without this neceſſary Tool they can neither pretend to honour, nor hope for pleaſure: Yea, thoſe very Women that ſeem to have conſecrated themſelves wholly to the unchaſt Goddeſs *Venus*, or unlawful pleaſure, are to be ſtil'd rather Thieves than what they are commonly called, and ſuch of them as either watch their Prey in the Streets of great Cities, or live together in private Houſes, in order to follow their infamous Trade, ought to be look'd upon as no better than downright Robbers, becauſe their chief deſign is to plunder, rob, and drain mens Pockets, which they never fail to do by ſtealth, if they cannot do it by conſent.

There is another Tribe of Mankind that I muſt take notice of upon the ſame account, or rather upon a worſe, becauſe they rob men daily of their Lives and Eſtates: and theſe are the illiterate and Quack-Phyſicians, who neither underſtanding Phyſick, nor perhaps being capable of underſtanding it, ſet up every where for

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Doctors; Such only ought, and may be proſecuted without any deſerv'd Reflection againſt the Proſecutors, as if they deſign'd an injuſt *Monopoly*: But becauſe men catch at any thing when there is a proſpect of Gain, no wonder if the Quacks finding ſo much encouragement from the credulous ſimplicity of the unlearned Tribe, undertake the cure of moſt diſtempers, without any real knowledge either of a good Remedy, or of a rational Method. The like may be ſaid of Judiciary Aſtrologers, who pretend to foreſee the free Determinations of Humane Will, in the different Situation or Aſpect of the Stars and Planets, their chief Deſign being to draw a Tribute from the ignorant Mob flocking to 'em for Advice about things to come, which they know nothing of, unleſs we allow them to be inſpired Men, or real Prophets.

ARTICLE XLVII.

1. *Crimes occaſion'd by Covetouſneſs.* 2. Spaniſh *Cruelty.* 3. Engliſh *Negligence.*

Auri ſacra fames! quid non mortalia cogis
Pectora?

Would one think, that men could lay ſo far aſide the uſe of Reaſon for that of Gold, as to be guilty of Treachery, Perjury, Murder, and whatever elſe may attend Crimes of that kind: yet nothing more ordinary, not ſo much among *Turks* and *Pagans*, as among Chriſtians: What unheard of Cruelties were committed by the *Spaniards* in the *Weſt Indies*, 'tis well known all *Europe* over, though *Mariana*, their beſt Hiſtorian, would take no notice of 'em, leſt he ſhould either betray the horrible Treachery of his Countrymen, or himſelf to be an unfaithful Hiſtorian: They had agreed with

with an *Indian* King, their Priſoner, to give him his life and liberty, upon condition to put them in poſſeſſion of his greateſt Treaſures, within a certain time appointed; But ſo ſoon as he had perform'd his promiſe in every particular, he was barbarouſly ſtrangl'd by the Order of the *Spaniſh* Governour, with a Million more before and after that time, as 'tis reported by ſome of their own Authors, to the eternal Infamy of that Nation, viſibly puniſh'd ever ſince for ſuch unparallel'd Cruelties that the *Indians* were us'd to ſay, They deſir'd not to go to Heaven, if the *Spaniards* were to be met with there.

I am then much miſtaken if a meer Zeal upon the account of Religion among Popiſh Princes particularly, be not one of the *Vulgar Errors*, eſpecially when I conſider, that at the very ſame time *Lewis* the Great was perſecuting the *Hugonots* in *France*, he help'd the Proteſtants in *Hungary* with conſiderable Sums againſt the Emperour, doing likewiſe his utmoſt En-

deavours to engage the *Turk* in a War againſt him, wherein he ſucceeded at laſt, as an Inſtrument in the hand of God, to the ruine, in all appearance, of the *Turkiſh* Empire, and of his own perhaps at laſt, when his meaſure is once filled up. The *Engliſh* Proteſtants, I confeſs, have not murdered the poor *Indians*, after the Example of the *Spaniards*, as being more inclin'd to mercy by their principles, than the Papiſts; but yet to tell the truth of the matter, they commit daily a Crime in the *Weſt Indies* ſomewhat a-kin to Murder, by ſlighting, or hindering, as I am inform'd, the Converſion of the *Negroes*, or their *Indian* Slaves, leaſt to their loſs, they ſhould enjoy the Priviledges of Chriſtian Liberty; which I conceive to be a very ſhameful, if not a ſinful neglect in ſuch as profeſs the Chriſtian Religion: For though no Force is to be us'd but that of Argument, to bring men over to our perſwaſion, yet ſince no Religion can promote true Holineſs ſo much as ours, we ought to uſe our endeavours

vours to ſet our ſtragling Neighbours in that way which we think ſo ſafe and ſecure for our ſelves: But yet if it happen, that our Reaſons, how ſtrong ſoever, prevail not to their Conviction, as appearing weak to them, we are to leave them to God and their own Conſcience, becauſe it ſhall not be ſaid to 'em at the laſt day, *Go into Eternal Fire*, for doing againſt our Judgment, but for doing againſt their own, ſince that and nothing elſe can be imputed either to them or to us as a ſin.

ARTICLE XLVIII.

1. *The Sabbath day profan'd.* 2. *And by whom.* 3. *Womens Deſign in dreſſing themſelves upon the Sabbath day.*

Whether we are to keep holy the *Sabbath day*, that is, *Saturday*, which *God* himſelf ſeems to have pitch'd upon, or the *Sunday*, choſen by the Church, I ſhall not debate, ſince the common practice of the Chriſtian World, from the very Primitive Times, ſilences me up-

upon the matter: But the thing that I ſhall enquire into here, is, why moſt people, eſpecially Women, go to the place of Prayer, the Church, upon a *Sunday*, as if they went to a Play, or to a ſolemn meeting upon ſome profane or indifferent account: Yea, 'tis obſervable, That moſt of them riſe early in the morning upon *Sundays*, that they may have time enough to ſet themſelves out to the beſt advantage in their richeſt Apparel; and if *Spaniſh Wool*, *Spaniſh Papers*, and Waſhes of all ſorts, are made uſe of by them at any time, 'tis particularly then when they are to make their appearance in the Church or *Congregation*. I am then of Opinion, that it would look more Primitive, if the Ladies came to Church adorn'd like Women profeſſing Godlineſs, in a comely and modeſt Dreſs; for I take it to be a great profanation of the *Sabbath day*, though little reflected on, and likewiſe of the very Houſe of God, the Church, to make ſuch a Figure in it, as may either occaſion an inward Con-

Conſent to ſin in the weak beholders, or withdraw the attention they ought to give to the Preacher. This practice of wearing coſtly Apparel on the *Sabbath day*, though contrary to the Primitive Times, is ſtill continued upon the account of a prevailing Intereſt, which is, in ſhort, this, That as not a few ſhew themſelves in all their Glory in the Church, upon a ſecret Deſign of enſnaring ſome of their Admirers for their own private ends; ſo others do it upon a more honeſt account, That ſpreading their Nets after ſuch an inviting way, they may catch at laſt good and rich Husbands.

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ARTICLE XLIX.

1. *The Cheats of Vulgar Chymiſts.* 2. *The Three beſt Catholick Remedies.* 3. Method *of little uſe againſt Chronical Diſtempers.*

I always look'd upon Chymiſtry as a moſt neceſſary and uſeful Study, though I have but very little Veneration for the common Chymiſts, and ſuch among them as have neither the Skill nor the Honeſty of the deſervedly Famous *Robert Boyle*, of whoſe Chymical Preparations I can ſay upon my own Experience, That they are the beſt that ever I tried in any other part of *Europe*: But the Fault I find with the generality of the lower Tribe of Chymiſts, is this, That they all pretend to *Panacea's*, to Catholick, or Univerſal Remedies, as *Potable Gold*, *Miraculous Liquors*, *Powders* and *Elixirs* of all kinds and Names, in order to get great Rates for what coſt them but little or nothing,

thing, their Pains excepted: For when the pretended Secret is diſcover'd, 'tis ſometimes found not to be ſo much as Diſtill'd, Calcin'd, or Chymically prepar'd: As it happen'd to *Talbot*'s Famous *Febrifuge*, thought at firſt in *France* ſome Extraordinary and Excellent Chymical Preparation: Whereas it was known at laſt by what the *French* King's firſt Phyſician publiſh'd of it, in a *French* Treatiſe, to be nothing elſe but the *Jeſuits Powder*, ſometimes taken in Subſtance, ſometimes in a Tincture, with ſeveral harmleſs Additions, to hide it the better from the Eyes of the Curious: yet if all the Chymical Remedies, and pretended *Panacea*'s were as powerful againſt moſt Diſtempers, as the *Peruvian Bark*, if skilfully handled, is againſt Agues, and intermitting Fevers, I ſhould neither think the Praiſes commonly given them, for Intereſt's ſake, by deſigning men, too great, nor their Price, whatever it were, unreaſonable: But daily Experience teacheth

us,

us, That generally the common pretended *Panacea's*, are either meer harmleſs things, whether ſimple or compounded, or at the beſt, but ordinary Remedies, under the diſguiſe of a *Vehicle*, of a peculiar Preparation or Mixture. Though I grant indeed, That there are ſome Excellent, and ſcarce ever failing Remedies againſt ſome particular Diſtempers; ſuch I reckon to be the Powder made of the *Peruvian Bark*, againſt Agues, *Opium* for allaying of Pain, the Solution of Seed-Pearl by a *Menſtruum*, neither *Urinous*, *Acid*, nor *Alcoliſate*, againſt Conſumptions and inward Decays, againſt Heats, Morphew, Wrinkles of the Face, *&c.* if outwardly applied: Yet I do affirm, That becauſe of the almoſt infinite Variety both of Mens Tempers, and Diſtempers, we muſt confeſs, and upon daily Experience too, That there is no *Panacea*, or Univerſal Remedy of all the Infirmities incident to Humane Bodies yet ſtumbled upon; and that whoever pretends

tends to ſuch a rare piece of Knowledge, deſigns, in all likelihood, to put a Cheat upon Mankind, for Intereſt's ſake: I ſhould nevertheleſs be miſunderſtood, if I were thought not to put a greater value, in ſome Caſes, upon a good Remedy, than upon the moſt rational Method, without ſuch a help: For though Method in acute Diſtempers be abſolutely neceſſary, nevertheleſs againſt confirm'd and Chronical Infirmities, 'tis of little or no uſe without a good Tool: So that all the Aphoriſms, either of *Hypocrate*, or others, will avail but little to the ableſt Phyſician call'd to cure an old and inveterate Diſeaſe, without the Knowledge of a good *Specifick*, or of a Medicine known by Experience to be prevalent in ſuch Caſes, if skilfully prepar'd and judiciouſly preſcrib'd.

FINIS.